AN

ENGLISH TRANSLATION

WITH SANSKRIT TEXT

OF

THE YOGASARA-SANGRAHA

OF

VIJNANA BHIKSHU

TRANSLATED

BY

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PRINTED FOR THE BOMBAY THEOSOPHICAL
PUBLICATION FUND.

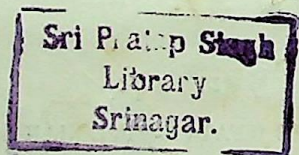
BY

RAJARAM TOOKARAM TATYA, M.B.E.

Bombay:

PRINTED AT THE "TATVA-VIVECHAKA" PRESS.

1923.

Price One Rupee.

YOGA-SÂRA-SANGRAHA.

(*An English Translation.*)

PART I.

All obeisance to Him who after having,—from his body of Illusion or Nescience (Mâyâ) made up of Goodness, Foulness and Darkness (Sattwa, Rajas and Tamas)—created the Great Principle (Mahat), the (all—embracing) thread named *Buddhi* (spiritual consciousness) constituting (the forms of) Brahmâ, Vishnu and Siva, brings about in the character of the Supreme Being, this cosmos by means of the same body, like the spider, and then binds together His emanations in the cosmos (as the spider does insects by means of its thread).

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We offer reverence by word, mind and body to the Rishis Patanjali (author of the Yoga Sutras) Vyâsa (author of the Bhashya on the Sutras) and the rest (other writers on Yoga), as also to the other Masters (of the system)—all of whom are so many Suns as it were for the removal of the darkness of ignorance.

Having churned the Ocean of Yoga by means of a firm rod in the shape of the Vârtika (the Yogavârtika) I have taken out this essence of nectar (the matter in this work)—which I am now putting in (the form of) a book, as if it were in a jar.

Yoga defined.

The definition of *Yoga* applying to both kinds of it (the *Samprajnâta* and the *Asamprajnâta*) may be thus stated: 'Yoga consists in the suppression of the functions of the thinking principle (Mind) which leads to the absolute abidance of the Agent (Purusha) in his real nature. The partial suppression of mental functions consequent upon the *waking state* (which include the conditions of Agitation and Ignorance) does not lead to liberation of the form of *absolute* abidance in one's real nature; because such partial suppression does not finally uproot the seeds of rebirth in the form of the troubles of life, and further because it does not put a final stop to the impressions (*samskâra*) produced by all the functions of the mind; consequently the aforesaid definition does not extend to this partial suppression. The word *absolute* in the definition serves to differentiate the meditative mental suppression from the suppression of functions consequent upon universal dissolution (*i.e.*, this latter suppression is not absolute in as much the functions recur again at the following creation, which is not the case with the suppression due to meditation). By "*abidance in his real nature*" is meant the suppression of conditioned (hence transient) form,—or, (which is the same) the non-deprivation of real form. As says the Smriti: "Liberation consists in abidance in one's real form after the abandonment of its contrary (the unreal conditioned form)." Conscious or Concrete Meditation (*samprajnâta samâdhi*) is a means of liberation in as

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much as it leads to the perception of the Reality or Essence, and thus puts an end to all troubles of life and the like (which are causes of re-birth &c.). And Unconscious or Abstract Meditation (*asamprajnâta samâdhi*) is also a means of liberation in as much as it destroys the impressions (*sanskâra*) of all antecedent (mental) functions, and even goes so far as to neglect even *Prârabdha* (action of past lives whose fructification has already commenced); [*i. e.* this unconscious meditation is so very effective that it sets the soul of the agent free even though the fructification of his past *Karma* has not ended]. All this we have explained at length in the *Yoga-vartika* [Pada I, Sutras 17 and 18]; and we shall briefly explain it in this work also later on. The word 'yoga' is also applicable in its secondary implication to the parts of *yoga* (the different actions that go to make up Yoga) and to the actions of devotion and knowledge, in as much as they are the means to the fulfilment of Yoga; and as such indirectly lead to liberation.

Functions of the thinking principle.

Which are the mental functions to be suppressed,—and what is meant by "suppression"? We reply: The five mental functions are: Right notion (Pramana), Mis-conception (*viparyaya*), Fancy (*vikalpa*), Sleep (*nidrâ*) and Memory (*smriti*). The suppression of desire and other mental functions follow from the suppression of these. The Right notions are: Perception, Inference and Right Testimony. The functioning of the thinking principle

Correct notions —perception &c. —defined.

directly through the senses is Perception. In order to include the notion of the existence of God, we have to supplement the above definition by making it imply 'the class (Jati) of such perception' [*i. e.* by explaining the definition as meaning that a Perception is that which belongs to the *class* of mental functions which operate through the senses. For, though the notion of God is not acquired directly through the senses, yet it belongs to the *class* of such functions.] By the "*function of the thinking principle*" is meant the foremost point of it, like the flame of a lamp. It is with this fact in view that we speak of the (concentration of the) *mind on a single point*. This foremost point of the thinking principle, meeting the external objects through the senses, assumes the form of such objects like melted copper poured into a crucible,—as says the *Sânkhya-Sutra*—"The function (of the thinking principle) is different both from a Part and Attribute, and moves forward (towards the object) in order to establish it for the sake of relation therewith (and thus become known)" [*Sânkhya-Sutra* V.—107]. Since the function moves towards the objects of sense in order to establish its connection therewith, therefore it cannot be said to be a part of the thinking principle, as the flame (cannot be said to be a part) of fire; nor can it like Desire, &c., be an attribute of the thinking Principle, because action can belong to a substance only (and not to an attribute,—and here of Function, we find an action,—that of proceeding to the objects of sense, —hence this Function cannot be an attribute). The

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effect of this means of Right notion (Perception) consists of the reflection of the above function in the Spirit (Purusha);—and this effect is called Right notion (Pramàna). This fact is otherwise explained as the conformity (*sârupya*) of the spectator (spirit) with the said function. The function (of the thinking principle) due to the knowledge of the relation of a certain characteristic to that which bears it, is Inference. That due to the knowledge of a word is Right Testimony. The result of all these functions is the knowledge or conviction of the Spirit (*Purusha*); because all the means of knowledge (karana) operate only for the sake of the Spirit*. Misconception is wrong conviction brought about by some defect (either in the object itself or in the organ perceiving it). As instances of Fancy we have such ideas as 'Head of Rahu,' the intelligence of Purusha.†

The difference of Fancy from Misconception lies in the fact that the former is not removable by a careful observation of the object, as the latter is. The function of Sleep consists of the experience of pleasure obtained in deep sleep giving rise to such ideas as "I have slept soundly" and the like. Memory is a function brought about only by a residüüm or impression (Sanskâra—due to former experiences). Thus the various Functions have been described.

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* Cf. Sânkhyakârika—पुरुषार्थ एव हेतुर्न केनचित् कार्यते करणम्।

† These are said to be fanciful, because Rahu is nothing more than the head, and Purusha is nothing more than intelligence itself.

Suppression—defined and explained.

To explain "suppression." By "suppression" we don't mean either 'destruction' or 'general non-existence,' because our system does not admit of a non-entity; and further because (if "suppression" meant non-existence) the fact of its capability of bringing about a residüüm (to bear fruit in due course of time)—which we shall have occasion to speak of—would be inexplicable. What we mean is

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that "Function" and "Suppression" of the thinking principle are equally entities,—being as they are, only the functioning or otherwise (advance and cessation) of the principle towards its object,—just as the going forward and returning are due to the effort of the agent. And we have no grounds to assert that advance *pravritti* and cessation *nivritti* are mutual negations (and as such cessation is only the negation of advance,. or a non-entity); and further because (if these two were only mutual negations) we could not have the three states (of the thinking principle); that of advance, cessation and neutrality. Therefore as both advance and cessation are equally entities, residüüm is also produced by cessation—as by advance (of the functions of the thinking principle). For if we denied the function of the residuum we could have no grounds for asserting that Meditation gains in strength with the advance of time.

Two kinds of meditation, concrete and abstract.

We have defined the general aspects of Meditation. Now to enter into particulars. Meditation is of two kinds. *Conscious* or Concrete (*samprajnâta*) and *Unconscious* or Abstract (*asamprajnâta*).

Of these two, Concrete Meditation is that in which the object of meditation is properly perceived ;—that is to say, it is the suppression of all functions (of the thinking principle) save the one related to the object of meditation. Hence the principal character of Concrete Meditation consists in its being the suppression (of the functions of the thinking principle), preceded by the direct perception of the object of meditation. The latter qualification is added in order to differentiate it from the suppression (of functions) consequent upon universal dissolution, and also from that accompanying the three different forms of concentration: Steadfastness (*Dhâranâ*), Contemplation (*Dhyâna*) and Meditation (*Samâdhi*). The suppression attendant upon these last three does not bring about the direct perception (of the object of meditation, the Supreme Spirit), because such perception is stopped by stronger inclinations towards other objects, as also by Vice (*Adharma*) which yields only to the force of Virtue (*Dharma*) produced by Meditation (*yoga*). Concrete Meditation, on the contrary,—which is only the suppression of all the functions save the one related to the object of meditation—, is such that the impediment caused by the presence of other objects being removed, all inclination towards such objects is suppressed, and a peculiar Virtue (Dharma) is produced, which makes Concrete Meditation the cause of direct perception of its object. The thinking principle is, from its very nature, capable of comprehending

Concrete meditation defined.

The all-pervading character of the thinking principle.

all objects, and as such is all-pervading. It is however not always able to do so because of the veil of Darkness (Tamas) (spread) over it. Therefore when meditation in the form of suppression destroys the augmentors of this Darkness (Tamas),—in the form of the presence of other objects and the inclination (of the agents) towards them, and (the various forms of) Vice (*Adharma*)—, the object of meditation presents itself to the perception of the thinking principle :—such is the approved conclusion of the Yoga Philosophy. The four kinds of Concrete Meditation will be described later on (Sanskrit text P. 8)

To define Abstract Meditation (*asamprajnâta*).

Abstract meditation defined.

Abstract Meditation, literally meaning that in which all consciousness disappears —consists in the suppression of *all* the functions (of the thinking principle). At this time there is no other trace of the thinking principle save the residüüm left behind by its functions; otherwise the *Vyutthâna* (*waking* —consisting of the states of mind, agitation and ignorance) would become inexplicable. For, this *Vyutthâna* has been defined as that which suppresses all the functions *after having destroyed the residuum of true knowledge*;—the latter qualification being added in order to differentiate the suppression consequent upon universal dissolution.

Now we describe the result of Meditation, because

Effect of meditation—extirpation of pain.

it is the most important of all. The result common to both kinds of Meditation (the Concrete and the

Abstract) is the visible effect of Concrete meditation,—*viz*; the cessation of the experience of pain due to the various functions (of the mind), brought about by the suppression of the (mental) faculties. The imperceptible effect of Concrete Meditation is the direct perception of the object of contemplation (Supreme Spirit) through the aforesaid suppression;—as is laid down in the *Sutra*: "To one of suppressed faculties belong a concentration and consubstantiation in (matters relating to) the perceiver, the means of perception and the object perceived, as in a transparent gem" [*Yoga sutra* 1—41]. This (perception of the Supreme Spirit) brings about the cessation of pain due to ignorance, and thus leads to liberation; and if there is some (desire for worldly pleasures) still left behind, the conduct of the agent runs unimpeded, on account of the elements, the sense-organs and Nature having been overpowered (by him). The imperceptible result of Unconscious or Abstract Meditation on the other hand, is the quick spontaneous liberation (no sooner desired than obtained) consequent upon the destruction of the residua of actions whose fructification has commenced, as also of all residua (*Sanskâra*) in common with that of real knowledge or wisdom. To explain: Real knowledge or wisdom (*Tattwa-jnâna*) cannot supersede either its own residuum or impression (Sanskára) or the residua of action whose fructification has commenced; because there is no contrariety between real knowledge and these latter; and further because the *Sruti*,—"The delay occurring

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Indestructibility of Prârabdha by Knowledge.

so long as there has been no liberation; and when this occurs final beatitude (is attained)" [*Chhandogya Upanishad*—VI—xiv—2]—bears testimony to a certain amount of delay (in the process of beatitude through Knowledge) due to the residua of actions whose fructification has commenced (and not yet ended); and because the destruction of such residua by Knowledge is contrary to all *Sruti* and *Smriti* passages treating of *Jivanmukta* (a living Adept); and lastly because such destructibility of residua is precluded by the *Vedānta Sutras*. There is no such preclusion however in the case of the destruction of the fructifying residua by means of meditation: hence "when a Yogi has attained to the (last) perfect (stage of) meditation—the fire whereof has burnt off all the residua of his action, he, without delay attains to liberation in that very life." The absence of delay mentioned in this passage bears testimony to the capability of Yoga to destroy the fructifying residua (*Prârabdha*). Therefore, an agent, who desires to supersede the *Prārabdha* and thus attain quick liberation, stands in need of Unconscious or Abstract Meditation (*Asamprajnâta Samâdhi*) even after the acquirement of real Knowledge or wisdom. In the *Vārtika* we have gone into the details of this theory. The above theory does not in any way vitiate or contradict the theory that even in the absence of Unconscious Meditation, the fructification of the residua of actions having ended, liberation is attained by those who have acquired true wisdom. The truth of this theory is borne out by the passage "Tasya tavadeva &c.," (from the *Chhandogya Upanishad*, just quoted).

And when ignorance has been removed, there being no seed (of rebirth), the (cycle of) rebirth is necessarily stopped. The word '*Vimokshye*' in the *Sruti* means that the agent becomes free from the shackles of the fructifying residua.

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The following may be urged (by the objector): 'In the *Smriti* we meet with passages like this,—"The fire of meditation quickly destroys all foulness due to vice; and then suddenly follows knowledge or wisdom which directly leads to the acquirement of Nirvâna,"—which distinctly state the capability of meditation to destroy the residua of action; and we may make all these refer to concrete Meditation (and not to Unconscious Meditation, as you would have it).' (We reply): Not so: The passage just quoted implies the destruction, by means of Concrete Meditation, only of the vices standing in the way of Knowledge or wisdom, and not of all actions (good or bad). For (if the latter were the case) then we could not reconcile the above passage with the destruction of all the actions by *wisdom* mentioned in the *Bhagavadgita*:—"The fire of wisdom, O Arjuna! burns out all actions" [*Bhagavadgitâ*—]. Because all actions having been destroyed by Conscious Meditation which leads to (and thus precedes) the acquirement of wisdom, (there is no trace of action left which could be "burnt" by "the fire of wisdom"). The capability of Medita-

Objection quoting a passage from the Smriti declaring the destructibility of all residua by knowledge.

Reply, the destruction meant here is that of vice standing in the way of knowledge.

tion to destroy all actions mentioned in a passage above quoted——"the agent having all his actions burnt by the fire of meditation"—— is therefore with reference to Unconscious Meditation. Thus then we cannot reconcile these two passages as referring to Conscious Meditation. Therefore the meaning of the passage——"having his actions burnt &c.,"—— is that fructifying residua of actions is destructible only by Unconscious Meditation, and not by either Conscious Meditation or its effect, real Knowledge or wisdom. All that is meant by the "destruction" of actions either by meditation or wisdom, is that they are rendered incapable of producing their effects on account of the removal of their auxilliaries;—this also is what is meant by "burning" (of actions.) To explain: When the troubles or impediments (of life) in the form of ignorance and the rest are destroyed by wisdom or knowledge, actions are rendered incapable of bearing any results by the very fact of the removal of their auxilliaries, in the shape of such trouble &c. Because the *Sutra*—"The roots existing, the developments follow &c.," [*Yoga-Sutra*—II—13]—distinctly lays down the theory that the developments (effects) of actions begin only when their root—trouble—exists. Vyâsa also explains the *Sutra* to the same effect. Therefore (we conclude) that the passages mentioning the destruction of actions by Knowledge are only explanatory of the Nyâya doctrine (and not of the established doctrine of Yoga). In the same manner Unconscious Meditation also only serves to remove the auxilliary to actions in the form of the desires produced by

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residua which lead to the experience (of pleasure or pain.) Because the fact of the suppression of the residua of the waking state (including the Conditions of Agitation and Ignorance) by those of Suppression is borne out by the *Sutra* and the *Bhâshya* as well as by our ordinary experience. Therefore when Unconscious Meditation has destroyed all desires produced by residua, even the fructifying residua are no longer able to bring about their effects in their entirety; because both *Sutra* and the *Bhashya* have decided that *Vâsanâ* (desires produced by residua) is a necessary auxilliary to action. Consequently the residua, whose fructification has commenced but not yet ended, falls down of itself, on the destruction of its substrata, the thinking principle or Mind. Because the purpose of the soul being the necessary cause of the subsistence of his Mind it naturally falls off when (on liberation) there *is* no purpose of the soul Thus we have, by the way, proved by reasons also that Unconscious or Abstract Meditation destroys the fructifying residua of actions.

4 kinds of Concrete Meditation defined.

Thus the results of the two kinds of Meditation have been described. Now we describe the sub-divisions of Conscious or Concrete Meditation. Conscious Meditation is of four kinds—(1) Argumentative (*Savitarka*), (2) Deliberative (*Sávichára*), (3) Joyous (*Sânanda*) and (4) Egoistic (*Sâsmita*). The four names are conventionally given to the different forms of perception. Hence the Suppression of mental faculties, when accompanied by Effec-

(1) The Argumentative.
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tive perceptions, are called *Savitarka* &c. *Argumentative* and the rest are the names of four successive Stages. And because these four are in the form of the steps of a stair-case, therefore the same kind of succession is said to refer to the suppression accompanied by these. For in suppression by itself, there can be order. The order in which *Savitarka* and the rest are mentioned above is the general one (*autsargika*), because it is scarcely possible for the thinking principle to enter at once into the extremely subtle—as we find in the Smritis also: "In the beginning of Meditation, one ought to contemplate the embodied God, then after this, the Bodiless: because when the Mind has been well-cognisant with the gross, then alone is it to be gradually led into the subtle." And even though the Mind is engrossed in (extremely attached to) gross objects, yet it is not possible to fix it on the forth-coming successive stages (which treat mainly of Subtle Existences). Therefore the proper (lit. kingly) road (to perfect Meditation) is the passing to the successive later stages through the perception of gross objects, in which latter the Agent has met with various discrepancies. But one who has already attained to a higher stage, through the special favour of God ought not to revert to the practices of the preceding lower stage when there is no desire for the (attainment of the) occult powers specially adapted to the First Stage; because in this case the fruits of the second higher stage will have already accrued to the Agent. As is declared by the Commentator (*Bhashya* on the *Yoga Sutras*): "One

who has through divine favour, reached the higher stage is not to revert to the lower, because the ends of the latter will also have been served by the former" [*Yoga-Bhashya* of Vyâsa]. All these Four Stages (of Meditation) are to be practised with reference to one and the same object, or else the Agent will land himself in the fault of relinquishing his previous practices, as well as in that of fickleness of Mind. As for Example:

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The object (of Meditation) (*âlambana*) is that with reference to which the Agent at first ponders or contemplates,—be it either the Body of the Virât, or the four-armed body (of Vishnu &c.) or ordinary objects, such as an earthen jar, consisting either severally or collectively in the twenty-six *tattwas* (principles). Argument (*vitarka*) consists in the first perception by means of Steadiness, Contemplation and Meditation with reference to gross forms of all the unheard of excellences and defects, and other particulars of the object in its grossness—particulars either adjacent or removed, and existing in the past, future or present. The word "gross" here implies the elements as well as the sense-organs. This kind of perception is different in character from that of four-armed Vishnu by Dhruva and others brought about by means of penance &c. In the case of the latter, the Supreme Lord, being satisfied with the penance and Contemplation (of men like Dhruva), created a body for Himself and thereby presented Himself to their view and talked to them. *Yogis*, on the other hand, by the force of their Meditation directly

perceive the real body of the Lord as he lies either in *Baikunth* or the *Sweta-dwipa* (different Celestial regions)—though they themselves are at a distance from Him. In this latter case no conversation &c., is possible; though in this (latter) case the peculiarity is that the *Yogis* can see through the different particulars, excellences and defects, existence in the past, present or future—with regard to the four-armed body (of the Lord). Thus has *Argumentation* (*Vitarka*) been described.

(2) The Deliberative.

Next is described *Deliberation* (*vichâra*): *Deliberation* is that stage in which, with regard to the same object, the gross vision being renounced after gross perception (described above), the agent has the perception of the various subtle existences ending with Nature (*Prakriti*), through all the particulars mentioned above, by means of the three-fold process of Steadfastness (*Dhâranâ*) &c. with reference to the said subtle existences. Here the word "Subtle" (*Sukshma*) indicates 'cause (in general), and as such implies (all the series of causes): the primary Elements (*Tanmâtras*), Self-consciousness (*Ahankâra*), the Great Principle (*Mahat-tattwa*) and Nature (*Pra) kriti*). Objection: 'How can the subtle perception of a gross body be reliable?' Reply: Not so (your objection is not valid): Because all gross bodies of the form of the earthen jar and the like being the effects of the twenty-six principles (headed by Nature) are connate or co-substantial with them) on the ground of non-difference of the effect from its cause. And further, because gross bodies, as

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effects, are transitory or impermanent and the only reality that they have, is in the form their causes; —as declares the *Sruti*: "*Ghata* and the like are mere developments for the sake of the name and the beginning of language, the only reality is the clay (as the cause)" [*Chhandogya-Upanishad* VI]. Objection: 'Even then how can there be any pondering (*Bhâvanâ*) of the imperceptible subtle form?' Reply: No (you are not right): Because pondering in general (of ordinary objects) being possible simply through means ordinarily heard of and discussed, the pondering of particulars unheard of and unthought of could be comprehended by the force of Meditation. This rule may be accepted as universal. Thus has Deliberation (*vichâra*) been described.

(3) The Joyous.

Now we describe Joy (*Ânanda*): when with regard to the same object, after the perception of the subtle form, that (subtle) process of vision is abandoned, then there arises (as before) a peculiar perception in the form of pleasure—by means of Steadfastness, Contemplation and Meditation with reference to the soul's purpose in the form of pleasure, preceded by the (first) twenty-four principles (*Tattvas*);—— and this (perception) is called *Joy* (*ânanda*); because we accept the theory of the non-difference or identity of perception and the object of perception. Though, Nature (*Prakriti*) being constituted (equally) of the three attributes (*Sattwa*, *Rajas* and *Tamas*), pain and stupefaction should, like pleasure, be present everywhere in it,—yet since it is to attachment to pleasure alone that metempsychosis

(birth and rebirth) and the want of perception of the Spirit are due, therefore it is pleasure alone (of the three) which is to be specially perceived in all its particulars, by means of Meditation (*Yoga*); so that when the agent finds out for himself the discrepancies in pleasure (as such), he will find it to be pain (in reality), and as such he will have done with all his attachment to it,—with this end in view alone is Meditation restricted to pleasure strictly. In the *Moksha-dharma*, however, stress being laid on the doctrine of the identity of the property and the object bearing it, Joy too, like other qualities, is said to be included in the twenty-four principles; and thus Conscious Meditation is made only three-fold: "To the devotee,—in the beginning, having recourse to the first form (Conscious) of Meditation —accrue (successively) Argumentation (*Vitarka*), Deliberation (*Vichâra*) and Right Discernment (*Viveka*)." 'Right Discernment' here mentioned is the same as *Egotism* (*asmitâ*) that we are going to describe hereafter.

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Now is defined *Egotism* (*asmitâ*). Having, in the above manner duly passed through the above-mentioned stages, and having found the Gross, Subtle and Joyous perceptions all full of discrepancies, and being in the end disgusted with them, the agent finally has in the same object, the perception of Self —entirely apart from his former experiences— obtained) through the character of the Self as unchangeable, all-pervading and being of the form of pure intelligence;——and this (perception) is

(4) The Egoistic.

called *Egotism* (*asmitá*); because the perception is in the form: 'I am other than my body &c.' Since there is nothing left to be known after the knowledge of Self, therefore Egotism is called the last stage. The extreme state of this perception is called *Dharma-Megha-Samâdhi* (the Cloud of Virtue) [cf. *Yoga—Sutra* IV.—28] ;—at the appearance of which there arises (on the part of the agent) a feeling of 'enough' with regard to the (above-mentioned) knowledge (of Self) also and then follows the extreme point of dispassion which finally leads to Unconscious Meditation. Of *Egotism*, there are two objects *viz.* (1) the human Self as discerned from the twenty-four principles, and (2) The Supreme Self as discerned from the human Self, as well as from the twenty-four principles. With regard to these two objects also the general order of succession of the various stages is equally applicable. The following passage from the Smriti bears testimony to the two-fold object of Egotism: "The principle, apart from the twenty-four principles, known as the twenty-fifth (the human Self)—when reduced by means of right discernment to Absolute unity, perceives the twenty-sixth (the Supreme Self)." And further we have the fact that the Supreme Self is far more subtle in His nature than the human Self. The nature of the human Self is perceived in Egotism (*Asmita*); because the perception of Self consists only in the cognition (in the perception) of the character of Self as indivisible (Absolute), unchangeable and the like. The perception of the Supreme Self, however, is not possible in the stage

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of Egotism, The Meditation of Self in general (*i.e.* chiefly of the human Self) is, here and there, in the *Yoga Sutra* and the *Yoga Bhashya*, mentioned by the name *Sattwa-Purushányatá-Khyâti* (the perception of the Self as different from the other principles—which are all constituted by the three Attributes *Sattwa*, *Rajas* and *Tamas*). The Meditation of the Supreme Spirit on the other hand is mentioned in the *Sutra*. "Or by devotion to God" [Yoga-Sutra I. 23]—and the *Bhâshya* thereon. As also in the *Matsya* and the *Kurma* Puranas:—"A devotee is of three kinds: (1) the *Bhautika* (2) the *Sankhya* and (3) the *Antyasrami* (one belonging to the last state of human existence: that of renunciation). In the first there is the first pondering (*i. e.* the pondering or contemplation of the Elements; in the *Sánkhya* (the second) there is contemplation of the Imperishable (Self-human); and in the last is said to exist the final contemplation of the Supreme Lord."

The word "Elements" in the above passage implies all irrational objects. The "*Antyasrami*" is the *Paramahansa* (an ascetic of the highest order). "First pondering" or the pondering of the Elements. In "Sankhya" or the Secondary Yoga (one of the inferior order) there is "Contemplation of the Imperishable"—*i. e.* the Contemplation of the unchangeable Intelligence in its ordinary character (*i. e.* as human Self). "In the third"—in the Case of the ascetic of the highest order—there is the Final—that which is to be performed in the end—Contemplation of the Supreme Lord—*i. e.* Contemplation

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touching the Supreme Spirit. Consequently of all kinds of Conscious Meditation this last, the Meditation of the Supreme God-head is the highest. As is declared in the *Kurmapurâna*: "That is called High Meditation—touching the Supreme God-head—in which you perceive Me alone, the Self, pure and ever blissful. All other forms of Meditation mentioned in the large treatises on the matter are not equal even to the sixteeth part of this Spiritual Meditation. That Meditation,—in which the liberated Souls directly perceive the Universal Lord—is said to be the highest of all."

The possibility of Egotism with regard to non-sentient objects.

Objection: 'How is Egotism possible in connection with non-sentient objects, such as a jar and the like'? Reply: No (your objection does not hold): because as the cause (of the universe), the human as well as the Supreme Self pervades through every object. [And as such Egotism is quite possible with regard to the Self pervading the jar].

The different stages--*Samapatti*—of these four kinds of concrete Meditation.

The four divisions of Conscious Meditation have thus been described. Of these the four stages—Argumentation, (Deliberation, Joyousness and Egotism) —consist (respectively) of the perception of the gross objects, (subtle objects, pleasure & human Self). To these four collectively is given the name *Samapatti* (condition or stage). The qualifications, Argumentation and Deliberation, accompanying the stages Argumentative and Deliberative, are each of two kinds.

Argumentation is of two kinds: Argumentative and Non-argumentative; and Deliberation also is of two kinds: Deliberative and Non-deliberative.

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To explain this: When the perception of the elements and the sense—organs—above mentioned as argumentation (*Vitarka*)—is accompanied by *Vikalpa* (explained below) with regard to the word, the object and the meaning (of the word) [*i. e.* with regard to the relations of words and their meanings,] then it is called the *Argumentative Condition* (*Savikalpa-Samàpatti*); and when there is no such process of denotation perceptible it is called the *Non-argumentative Condition* (*Nirvitarka-Samâpatti*). Question: "What do you mean by the *Vikalpa** of the word, object and idea of words?" Reply: There are three portions in the comprehension of a word (*e. g. Hari*): (1) Hari, the word; (2) Hari, the meaning; and (3) Hari, the idea (in the mind);—and when the Agent fancies an identity among these three, we have an instance of the *Vikalpa* (or fancy) of the word, object and the idea, which constitutes the first *Vikalpa* mentioned above. The gross perception accompanied by this is called the *Argumentative* or *Fancy* (*Savitarka* or *Vikalpa*); And the gross perception devoid of this *Vikalpa* (Fancy) is called *Non-argumentative* (*Nirvitarka*) or *Nirvikalpa* (not admitting of any idea of the relation of word and its meaning). The doctrine of the Modern Logician-that *Nirvikalpa* perception is the perception of the

* Note :—For a definition of *Vikalpa* the reader is referred to Yoga-Sutra I.—9.

Supreme Spirit devoid of qualifications (or conditions)—is without any grounds. Here *Vikalpa* of word (its object and the idea) is to be taken as implying *Vikalpa* in general, because the reasons above stated apply to all. Hence the Argumentative. Condition is called *Apara-pratyaksha* (Non-high or inferior perception),—because it is tinged with Ignorance in the shape of *Vikalpa* (Fancy). The Non-Argumentative Condition on the other hand is call *Para-pratyaksha* (High or Superior perception), because it is devoid of all Superfluous imposition (*i. e.* Conditions). Thus the two-foldness of Argumentation has been discribed.

The two-foldness of Deliberation is next described.

The two-fold character of Deliberation.

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The perception of subtle existences from Nature (*Prakriti*) down to the primary Elements, has been called *Deliberation* (*vichára*). And when this perception is accompanied by the experience of the emanations of each of them (subtle existences)—in the form of Time, Space and the like—then it is called *Deliberative Condition Savichâra-Samapatti* ; and when without such experience, it is *Non-Deliberative Condition* (*Nirvichára Samapatí*). Thus have the different forms of Conscious Meditation been described. All these are called *Meditation with support* (*Sálambana Yoga*) or *Seeded Meditation* (*Sabija Yoga*),—respectively for the reasons that they are related to a support in the form of the object contemplated,

* The reading noted in the footnote is decidely the correct one.

and that they produce residua, the seed of the future mental) functions.

Of the Conscious *Yogi*, there are four stages: *viz*:

The four stages of the Conscious Yogi defined.

(1) The *Prathamakalpika* (2) The *Madhubhumika*, (3) The *Prajnjyoti* and (4) The *Atikrântabhavaniya*. The first is one who has the Argumentative Condition, because, in that stage he has not given up all *vikalpa* (see above) with reference to words, their objects and the ideas (conveyed by them). The second (*Madhubhumika*) is one who has the Non-Argumentative Condition,—and the name of whom is *Ritambharaprajna* (one whose knowledge is truth-supporting); because in the case of this Knowledge there is no touch of an imposition of unreality. This stage is also called *Madhumati* (Honeyed), because, connected with knowledge it gives satisfaction, just as honey does. Then through the Non-deliberative Condition follows in due succession the third (*Prajnajyoti*) which has subdued all subtle existence up to Nature (*Prakriti*.) It is in this stage that the Joyous Maditation (*Sánanda*) enters. Then follows the fourth (*Atikranta-bhavaniya*) which continues till the completion of the Egotistic Meditation (*Sásmita*). This stage ends with the Meditation named Cloud of Virtue (*Dharmamegha*. This Cloud of Virtue is thus described: All desire for the attainment of occult-power having been renounced, there immediately

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follows the discernment of the Spirit from the Attributes. And thus when all purpose (of the Spirit) having disappeared owing to the Suppression of Ignorance with all its ac-

companying residua,—in that discernment too which consists in pain, there arises dispassion consisting in a sense of 'enough'; and then follows Unconscious Meditation. And since thus the process described above showers (*mehati*) high Virtue (*Dharma*) producing such faculties as omniscience and the like,—therefore this process of Meditation is called the '*Showerer*' or 'Cloud' (*Megha*) '*of Virtue*' (*Dharma*). In this state the *Yogi* is called a *Jivanmukta* (a living adept). Question: 'Then living adeptship and liberation would not be possible without omniscience and the rest? Answer: Certainly, they could not be; because so says the *Bháshya*. After having described all the occult powers of Meditation upto Omniscience, the Bháshya says: "To the Supreme Lord (Iswara) or to the non-divine personage (a *Yogi* who is equipped with wisdom arising from Steadiness &c., as described in the Bhashya on Sutra III.—53) or to him who has attained wisdom due to right discernment, or lastly to any Agent who has the seed of all the troubles of life destroyed,—there is no necessity of anything (in the shape of Powers) for the attainment of wisdom. And the purity of *Sattwa* (the principal ingredient of *Buddhi*, the thinking faculty) bestrides the occult powers due to meditation as well as Wisdom. In fact Wisdom dispels non-perception (Ignorance); and on the suppression of Ignorance the consequent troubles also cease; and without troubles there is no fruifiction of (residua of) actions. In this stage the Attributes, having all their duties done, do not again rise to the vision of the Spirit;—and in this

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fact lies the *isolation* (*Kaivalya*) of the Spirit from Nature" [*Yoga Bhâshya*—III.—55]. In the above passage, by the expression 'the wisdom due to right discernment' is meant 'the perfection of right discernment.' Omniscience is mentioned in the preceding Sutra (III,—54). 'Purity of *Sattwa*' is the 'dispassion with regard to the enjoyed (objects.'). Thus we see that the above passage gives assent to the Sankhya doctrine—*viz*: Though the Meditation called Cloud of Virtue ranging upto Omniscience has not been brought about,—yet the two kinds of liberation are brought about simply by means of the destruction of the seeds of metempsychosis, in the shape of pride, passion, envy and the like. In the case of Unconscious or Abstract Meditation, on the other hand, all desires produced by residua (*Vâsanâ*) having been destroyed, there quickly follows liberation through the utter disregard (or suppression) of fructifying residua (*prârabdha*)—and this liberation is quite spontaneous, and does not abide by any hard and fast rule—(as has been already observed above). Thus has Conscious Meditation been described in detail.

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We next treat in detail of Unconscious or Abstract Meditation. This is of two kinds: (1) The *Upâyapratyaya* and the *Bhavapratyaya*. *Upayapratyaya* is that in which the Abstract Meditation is brought about in this very region by the means prescribed in the *Sastras*:—the word 'pratyaya' here signifying 'Cause'.

The two kinds of abstract meditation.

(1) The Upayapratyaya.

Such means are : (1) Faith (*Sraddhâ*), (2) Energy (*Virya*), (3) Memory (*Smriti*), (4) Meditation (*Samâdhi*) and (5) Discernment or Sagacity (*Prajnâ*) as declared in the Sutra [I—20]. Here '*Sraddhâ*' = Faith in the powers of Yoga; *Virya*=the Concentration of the thinking principle; *Smriti*=(Remembering and thus) Contemplating; *Samâdhi*=the final part of Yoga; '*Prajnâ*'=perception brought about by Conscious Meditation. These five become the means to abstract Meditation through extreme dispassion (to be described later on). When the above five are employed with great impetuousness and intensity, then consecutively follow Abstract Meditation and its effect, Liberation. Even when there is a certain amount of sluggishness (on the part of the Agent) in the employment of the above means, the two results (Abstract Meditation and Liberation) are almost consecutively brought about by devotion to the Supreme Lord [Yoga Sutra I—23]; because such devotion draws help from the Godhead.

The means of this kind of Meditation.

Now, what is God, and what is meant by 'devotion' to Him? God is that particular soul ever (in three times) untouched by the five troubles, Ignorance and the rest and by virtue, vice and their various developments, as well as by residua in general. This Being has been very well treated of in the Vedanta Sutras, beginning with—"Now follows the consideration of Brahma" (*Vedânta Sutra*, I.—1.) Consequently we touch upon the matter only briefly. His powers are equalled or excelled by none. He is the Lord or Spiritual

God defined.

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Chief and Father of all the Gods, Brahmâ, Vishnu and Rudra; and is the imparter of Spiritual Vision (*Jnana-chakshu*) (to the Gods) through the *Vedas* and His character as the inner Guide. His name is the *Praṇava* (Om). And devotion consists in the contemplation of Him, preceded by (that of) *Praṇava* and ending in direct perception of Him. This steadfastness with regard to God is the chief factor in Abstract Meditation, as well as in Liberation; because such steadiness leads to greater nearness to the final goal. Steadiness with regard to the human Self, on the other hand, is the secondary factor. Further the devotion to God puts an end to all impediments of the form of illness and the like (mentioned in Yoga Sutra I.—30.) Thus too that (devotion) alone is the chief factor; as is declared in the *Smritis*: "For one desiring Liberation the most comfortable path is clinging to or resting on Vishnu—which (prescribes) contemplation by the Mind (of the God-head.) Otherwise the Agent is sure to be deceived." Thus has *Upâya-pratyaya* (the first kind of Abstract Meditation) been described.

(2) The Bhavapratyaya belongs to Videhas and Prakritilayas.

Bhavapratyaya (The second kind of Abstract Meditation) is next described. The spontaneous Abstract Meditation,—produced by (caused) dispassion and wisdom due to the ante-natal employment of the prescribed means (to Meditation)—and belonging to Beings disembodied (*Videha*) and resolved into Nature (*Prakritilaya*), as well as to certain particular deities—is called *Bhavapratyaya* (one whose means is *Bhava* or

birth); because its cause is birth alone (*i. e.* the birth at the proper time of the fruifiction of the practices of the previous birth). As examples of this we have the Meditative sleep of *Hiranyagarbha* and the like. Of these the Disembodied Beings (Videhas)—such as Hiranyagarbha &c. are capable of all their functions only through their Astral bodies and do not stand in need of the Physical body.

The Videha person defined.

Those,—who adoring (or contemplating) Nature, or God interblended with it, pierce through the Universal Egg (or Shell) and pass over the (seven) coverings (Avarana) to passage up the Great Principle (*Mahattattwa*) and thence arrive at the covering (*Âvarana*) of Nature (*Prakriti*) and attain to the position of the Godhead,—are said to be *Resolved into Nature* (*Prakritilaya*). This (*Bhavapratyaya* is not possible in the case of Conscious Meditation; because Steadfastness, Contemplation and Meditation being closely allied to Conscious Meditation, when the latter have been completed, Conscious Meditation necessarily follows in that very birth. It is for this reason that Conscious Meditation has not been divided into *Upâyapratyaya* and *Bhavapratyaya*, either in the *Suttra* or in the *Bhashya*. Both these kinds of Abstract Meditation are without any object of Contemplation; and hence Abstract Meditation is also called *Supportless Meditation* (*Nirâlambana*-Yoga). And when this *Yoga* is practised, all residua are com-

The Prakritilaya defined.

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Difference between the two kind of Meditation — Concrete and Abstract.

pletely destroyed and hence the *Yoga* is also called *Unseeded* (*Nirbija*). Though Abstract Meditation is of the form of suppression, yet its practice daily brings to light the developments of the various classes of residua. And the Meditation develops itself in due time,—in a day, fortnight or a month,—through these successively rising residua. As *this* residuum develops, so does it weaken all residua of the faculties upto real Knowledge. Thus, in the final stage of Abstract Meditation, all residua are completely destroyed; and then even fructifying residua (*Prârabdha*) are rendered incapable of producing their results; because they are deprived of the help of their auxilliaries—enjoyment and impression (*Sanskâra*) (which have been destroyed). Because as is declared by such *Srutis* as: "To him accrue Knowledge and Action as well as the previous wisdom (wisdom attained in the previous birth)" (*Brihadâranyakopanishad* IV—iv—2). Knowledge and Action are auxilliaries to the *antenatal residua of Experience* (*Bhoga*), called (in the above passage) *Purvaprajnâ*, at the time of the fruifiction of (effects of) birth &c. Thus then the Mind (*Chitta*), having all its functions duly performed completely melts away into its Cause, together with the fructifying action (*Prârabdha*) as well as the residua of suppression (*Nirodha-Sanskâra*). This absolute sleep of the Mind constitutes the Isolation (*Kaivalya*) of the Spirit, the absolute separation from all perceptible existence constituted by pain. Because the second connection of the Spirit with perceptible existence is due to the Mind

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alone. As says the *Smriti*: "The rise (development) of the Mind is its destruction and its destruction is its real rise." In the case of Liberation through real Knowledge, however, after the exhaustion of the fructifying residua the residua of real Knowledge is destroyed together with the Mind—this is all the difference (between this and the Liberation through Abstract Meditation). What is to be borne in Mind here is that both Knowledge and Meditation as Causes of Liberation having different processes of action, are in our system, independent of one another. The *Bhagavadgitâ* too declares: "The position attained by the Sânkhyas is also got at by *Yoga*; and he alone sees (rightly) who sees the same (things) in both" [*Bhagavadgitâ* V—5]. Here *Sânkhya*=perception of right discernment (of spirit from Nature) and *Yoga*=suppression of the Mind. Thus in the case of Liberation through real Knowledge alone, all that is needed of Conscious Meditation is the process ending with direct perception of the Self which sets aside all self-Consciousness (*Abhimâna*); and no series of Conscious Meditation is needed for the destruction of the desires produced by residua of other functions; because on the completion of fructifying residua all other residual desires (Vâsanâ)—like the Vâsanâ of Knowledge—are destroyed together with Mind.

Thus ends Section I of the YOGASÂRASANGRAHA *of Vijnyâna Bhikshu—in which are described the form and aim of Yoga.*

SECTION II.

(THE MEANS OF MEDITATION.)

P. 22. The Primary means of Meditation.

The form of Meditation has been described. Now we investigate the means thereof. Candidates of Meditation are divided into three classes: the low, the medium, and the high--*viz*,: (1) *Âruruksku* (one attempting to climb or rise to the steps of Meditation,) (2) *Yunjâna* (one who is engaged in the practice). (3) *Yogârudha* (one who has already risen to high Meditation. The *Sutra* and the *Bhashya* have laid down the three means for these three classes of Agents. The means for the first and the second will be explained later on, for such is the order of the aphorisms; and those of the highest class are described here (in accordance with the order of the aphorisms). The *Yogârudha* is one who, having already gone through the external preliminary means (stages) in his previous lives, at once rises to the stage of Meditation without waiting (again) for the fulfilment of the iniative conditions *e. g.* Jada-bharat and the like. For the accomplishment of the Meditation of such men the principal means are Practice or Excercise and Dispassion (*Abhyâsa* and *Vairâgya*),—and not the Yogic discipline or the external aspects of *Yoga*, which will be explained later on (as means to *Yoga*) for the Agents of the first and the second classes); —as says the aphorism—"The suppression of these (functions of the Mind) is by Exercise and Dispassion" [*Yoga-Sutra* I.—12]; and the commentator (Vyâsa) after having explained Exercise and Dispas-

sion, with all their accessories, has thus declared:
"The Meditation for one of controlled Mind has been described. Now we begin an exposition for the sake of the accomplishment of the Meditation of those whose Mind is in the waking (worldly) state (has not yet been brought under proper control)",—in his introduction to the aphorisms laying down Yoga—discipline and the like means. Because we read in the Garudapurâna: "For the *Aruruksha* ascetics (one desirous to get to *Yoga*) [or of the *Arurukshu* and the *Yati*] have been laid down Action and Knowledge; and for those who have climbed the Yogic tree, Knowledge and Renunciation";—and further because we find the Yogis (*ârudhayogas*) *Jadabharata* &c., following the same course of action. By 'Renunciation' here is meant the 'renunciation of all actions that are impediments to the accomplishment of Yoga; for 'Yoga' is the subject of the discourse. Says the *Mokshadharma*: "By action is a being bound and by Knowledge released; consequently foresighted ascetics avoid all action." And also the *Anugitâ*: "One who has passed over all disciplinary action, and has his basis on Brahma alone, he moves about in the world a Brahma himself,—and, is called a Brahmachâri. Brahma is his fuel, Brahma his fire, and his seat also the Brahma-Brahma his water and his preceptor Brahma and he is himself fixed on Brahma". And the *Garuda-Purâna* thus: "Hard and fast rules as to seat and posture are no aids to *Yoga*; On the other hand all such rules so extensively described only tend to delay the process: (For) Sisupâla attained the

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occult powers (only) through the force of Memory and Exercise." What is said to be desirable here is the renunciation of all *external* actions as impediments to Meditation,—and not of *internal* actions (for of these is Yoga constituted). And internal sacrifice is also laid down by Manu and others, for the Yogis without any desires: "These great sacrifices the adepts of Yoga devoid of all desires offer always to the sense-organs" [ ] and further these internal sacrifices are not impediments to the *Yogi*, in as much as they are free from any desire (on the part of the Yogi) for the (good) effects arising therefrom, and do not tend to confuse the necessary (bodily) actions such as ablutions, food and the like.

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The aspirant to Yoga—defined.

The *Yogarudha*—as the highest class aspirant to Yoga—is thus defined in the Bhagavadgitâ [VI-4]: "One is said to be a *Yogàrudha* when he does not become attached either to any action or to any objects of sense, and when he has given up all desire (properly, expectation of advantage from an act)". Thus we find that a *Yogârudha* is the (same as) *Paramahansa*; hence the practice of Yoga is the royal road (to Paramahansaship, and thus to Liberation). Because the *Sruti* thus declares: "The ascetics (*sanyâsis*) take to asceticism with the view to attain the aforesaid region (state)" *Brihadâranyakopanishad* IV—iv); and "They live on alms (given unasked), after having suppressed all desire either for children or for wealth, or for (good name in) this world" [*Brihadâranyakopanishad* III—v

and IV—iv]; and again—"Therefore one is to perceive Self (his own individual) in the Self (the Universal) after having learnt this (foregoing) truth and having become calm, self-controlled, retired (from the world), forbearing and intent with his mind fixed upon his one goal)." [*Brihad-âranyaka*—IV—iv].

Exercise-abhyasa-defined.

By "Exercise" (or Practice) (*Abhyâsa*) is meant the 'endeavour to fix the mind;' and this 'fixing' is the final stage of Meditation and consists in a stream of unmoved concentration. Says the *Bhagavadgitâ* [II.—52]: "When thy intellect well-versed in *Sruti* will stand unmoved in Meditation, then wilt thou attain Yoga." The endeavour for the above-mentioned concentrations consists in the bringing back of the Mind to the object of Meditation, whenever it happens to stray away from it. As is declared in the *Bhagavadgitâ* [VI-26]: "Whenever the fickle and mobile Mind moves away, it is to be restrained and chained to the Self."

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Dispassion-Vairagya-defined.

Dispassion (*Vâirâgya*) consists in the idea of "enough" (with reference to any object of enjoyment). It is not the mere negation of passion or attachment; for in that case the epithet "dispassioned" would apply to one who has no passion for an object away from him (and as such not inviting his attention). This Dispassion is of two kinds: Superior (Para) and Inferior (Apara). The inferior kind of Dispassion consists in the absence of desire for

certain objects due to their being accompanied by innumerable faults, such as (the troubles attending) the earning, guarding (of objects of enjoyment) and (the pain consequent upon) the loss (of the object) and slaughter (of animals for the sake of enjoyment). This inferior kind of Dispassion is four-fold: (1) *Yatamána—Sanjnâ*, (2) *Vyatireka-Sanjnâ*, (3) *Ekendriya-Sanjnâ*, and (4) *Vasikara-Sanjnâ*. The first is the name given to the practice of looking at the faults (in the objects of enjoyment) which leads to Dispassion, and constitutes its first stage. 'These senses have been subjugated, and these are yet to be subjugated'—this descriminative ascertaining constitutes the *Second*. All attachment to the objects of external senses having been destroyed, all attachment and hatred with reference to (such mental conditions as) respect and disrespect (shown by others) are to be submerged in mind alone (one—Sense)—and this constitutes the *third*. When in the presence of all the objects (of sense—gratification) as well as of respect, disrespect and the like, the Mind remains unmoved, —it constitutes the *Fourth*. The word '*Sanjnâ*' in all the four means 'manifestation' (*Abhivyakti*), —which implies 'clearness' or 'explicitness.' From among these four kinds of Dispassion, the last (*Vasikara—Sanjnâ*) alone is to accomplished by the *Yogárudha* (*See above*); because the first three have already been arrived at in the *Yunjâna* state (*See above*). The inferior kind of Dispassion has been described. We now describe its superior kind: This kind of Dis-

The different kinds of Dispassion.

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passion consists in the idea of 'enough' (*i. e.* satisfaction) due to the finding of innate discrepancies, not taking into account any others in all perceptible objects upto real Knowledge, either by finding them to be non-Self (material, and hence unreal) on the acquirement of right discernment of Self and not-self, or by the accomplishment of the result of Knowledge, the suppression of ignorance. The superiority of this kind of Dispassion consists in the fact that Liberation is a necessity after this Dispassion. Exercise (or Practice) and Dispassion have thus been described. Of these two, Dispassion tends to blunt (suppress) the function (of the Mind) with regard to the objects (of sense-gratification); and the exercise or practice (of contemplation) bearing on the object of Meditation tends to strengthen the flow of the function (of the Mind) with regard to that particular object. Thus we see that the suppression of the mental functions depends upon both (Dispassion and Practice).

Means of Abhyasa. The Parikarmas or Embellishments.

We are now going to describe the means essential to Exercise (*Abhyâsa*), such as the purificatory actions or Embellishments (*Parikarma*) and the like. The word *Parikarma* denotes the purification of the Mind brought about by concentration : " *Parikarma* is purification of the body" (*Amarakosa*—II—vi—121) and again " *Parikarma* is ornamentation " (*Amarakosa*—II—vi—99). One such Embellishment is *Peace of Mind*,–such peace being the absence of all foulness due to (connection with) objects (of sense). The causes leading to Peace

(1) Peace of Mind.

of Mind are: (1) Friendship with people in good circumstances, (2) Sympathy with the destitute, (3) Pleasure with regard to virtuous people and (4) Disregard of the vicious—and others all leading to the subjugation of affection and aversion. Says the *Bhagavadgitá*, [II—64,65]: "The self-restrained man who moves among objects with senses under the control of his own self, and free from affection and aversion, obtains tranquility. When there is tranquility there is an end of all his miseries, for the Mind of one of tranquil heart soon becomes steady." Regulation of breath (*Prânâyâma*) is the second cause of the peace of Mind.

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Another Embellishment (*Parikarma*) is *Objective Cognition*. The objects are smell and the other primary elements (*Tanmâtras*). The perception of these by means of a slight practice of Meditation, is called Objective Cognition. The perception of super-physical smell, brought about in a very short time by concentrating the Mind on the tip of the nose, is the cognition of Smell (*Gandha—Pravritti*). Similarly there is perception of (super-physical) taste at the tip of the tongue, of colour at the palate (retina ?), of touch in the centre of the tongue, and of sound at the root of the tongue. All this is to be understood as based on the *Sâstras*. All these various Congnitions produce a peculiar inclination towards the various stages of Meditation ending in Right Discernment; and to this latter is due the steadiness (or tranquility) of the Mind. Because the perception of scientific subjects (*i.e.* sub-

(2) Objective cognition.

jects treated of in the *Sâstras*) belonging to this world, brought about by the steadiness, leads to the development of inclination towards all scientific subjects (those belonging to this world as well as to the other), and through this (inclination) steadiness (in general) leads to tranquility of the Mind.

(3) The Bright and Joyous Cognition.

The third Embellishment (*Parikarma*) is the Joyous Bright (Cognition) (*Visoka Jyotishmati*). *Visoka*—that from which (*yasmát*) sadness (*S'oka*) has disappeared (*Vigata*). And because the Cognition named " Bright" (*Jyotishmati*) is happy (lit. without sadness), therefore it leads to the tranquility of Mind. This—Bright Cognition—is of two kinds: (1) The perception of the Thinking Principle (*Buddhi*), and (2) The perception of the Spirit (as) discerned (from Nature and her emanations.) The brightness of these two Cognitions is based on the fact of these two perceptions having (and hence giving) much light [*i.e.* because they enlighten us more than any other perception].

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Objection: "After the perception of the Spirit, what is the need of the tranquility of Mind? Because ignorance having been removed (by the perception of the Spirit), there is nothing left to be done (for the good of the Agent.)" Reply: Even after the perception of the spirit, the Agent desiring Abstract Meditation which puts an end to all residua, requires the Superior kind of Dispassion; and for the accomplishment of this latter he stands in need of the series of Conscious Meditation; and further one aiming at the perception of the Supreme Spirit stands in need of Meditation bear-

ing on It, even after he has had a full perception of the human Soul.

The fourth Embellishment (*Parikarma*) is the contemplation of (beings with) dispassioned minds. When the mind is fixed upon the minds of such personages as Narada and others, then the mind of the contemplator also becomes, like them, dispassioned and tranquil; just as the thinking of passionate persons inclines the mind to passion.

(4) Contemplation of dispassioned minds.

The fifth embellishment (*Parikarma*) is the Contemplation of the cognition either of dream or of deep sleep. When the Agent thinks of his waking cognitions as those of a dream,—both being equally hiders of the real form (of Self) and both equally having impermanent (transitory) objects for their subjects,—then the Mind gains its true character and becomes dispassioned and (hence) tranquil. It is for this reason that all worldly phenomena (*prapancha*) is compared to a dream in all *Srutis* and *Smritis*—by such passages as—"know this (world) to be a lengthy dream" [ ]. Similarly when the Agent looks upon waking persons as on those in deep sleep—because both of them equally have (the true character of the Spirit) hidden from them, and because the waking person has only interrupted glimpses of the world just as one in deep sleep has dreams at intervals also—then the Mind loses all attachment to the operations of both these states, thus regaining its true character and hence becoming tranquil. Says the *Smriti*:

(5) Contemplation of the Cognitions of dream and deep sleep.

"As a person in deep sleep perceives the whole universe in himself, and on waking finds himself occupying only a portion thereof,—similarly, having come to conceive of the various states of life—the waking &c.—as mere illusion, one ought to contemplate on the Supreme Spectator of all this (phenomenal existence)."

The sixth Embellishment (*Parikarma*) is the desirable Contemplation—*e.g.* the Contemplation of the forms of Siva and Vishnu desired by the Agent. The Mind, having a natural predilection for forms, becomes (easily) fixed upon the forms (of Siva and Vishnu); and thus is rendered capable of being fixed elsewhere also, upto Right Discernment.

P. 29. (6) Desirable Contemplation (of Siva &c.)

Thus have the Embellishments (*Parikarma*) been described. Among these those consisting in contemplation are to be employed at option (*i.e.* there is no hard and fast rule as to which is to be employed first).

Option of the aspirant with reference to the Contemplation of two Embellishments.

Thus have been described Exercise and Dispassion, as being the means common to both kinds of Meditation—Conscious or Concrete, as well as Abstract. The means to Exercise or Practice,—the Embellishments—have also been explained. In this (*i.e.* among the means common to both kinds of Meditation) we make a further sub-division: (1) The exercise of the twenty-six Principles consisting of the perceiver,

The procedure leading from Exercise and Dispassion to the two kinds of Meditation.

the perception and the perceived, and (2) the inferior kind of Dispassion, called *Vasikâra* (*see above*), are the means to Concrete Meditation. Of Dispassion and Exercise, the former is the direct cause of the suppression of functions whereas the latter is so only through a portion of itself—Meditation (*samâdhi*). The direct cause of Abstract Meditation, on the other hand, is the Superior kind of Dispassion (*see above*). The exercise of Knowledge of the form of Dispassion alone leads to the accomplishment of Dispassion, and through this to Abstract Meditation. As it has already been said that the Superior kind of Dispassion, in its accomplished form, is the sense of "enough" (*i.e.* of satisfaction) with reference to the Knowledge of right Discernment partaking of the nature of pain. Exercise based on some object is a means to Abstract Meditation only through right Discernment, and not directly. Thus far we have described the means to Meditation for the Aspirant of the First order.

The secondary means of Meditation--Yoga--discipline &c.

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Next we describe the means to Meditation—consisting in Yoga—discipline and the like—fitted to the second class Aspirant—the *Yunjâna* (*see above*), such as *Vânaprasthâs* and the others. The most important of these is *Disciplinary Yoga*. Exercise and Dispassion are only to be employed to the best of one's power (*i. e.* no special endeavour to follow them to their extremes is needed.) The highest class of disciplinary *Yoga* consists in *Religious austerity* (*Tapas*), *Study* (*Swadhyâya*), and *Devotion to the*

Godhead Iswara—(pranidhana). Of these *Religious austerity* consists in the habituating of one's body to the opposites, such as heat and cold, through penances prescribed in the *Sāstras*. *Study* consists in the reading of works treating of Liberation, and in the repetition (*Japa*) of the *Pranava* (Om). The *Devotion to God* consists either in the offering of one's great actions to the Great Master, or in renouncing all (desire for) the results of one's actions.—So says the author of the *Bhâshya* (Vyasa). The meaning of "offering" (one's actions to God) has thus been explained in the Smritis: "What a man does, either knowingly or unknowingly, is done by God through His *Yoga-Mâyâ* (*i. e.* Illusion which He is able to manipulate by means of his Meditation), (consequently, the firm belief that) 'I am not the doer, all this is done by Brahma'—is called *offering to Brahma* (*Brahmârpana*), by the Rishis acquainted with Truth." Thus we see that 'offering' also consists in the offering of the *results* of one's actions, *i. e.* in thinking that 'God is the real enjoyer of the results of (my) actions.' And we presume that God has his experiences, from such *Srutis* as: "Drinking of, Truth." And the *Sruti* "Another (God) shines bright without eating" [*Brihadaranyakopanishad* III] precludes from God only first-hand experience preceded by self-consciousness. The experience by God of the results of actions, consists in the fact of his being pleased when making the human selves experience the results of their various actions,—just as one on giving gifts to beggars, is said to be the enjoyer of the wealth thus given,—and certainly the expe-

riences by God cannot be the direct experience of the pleasures of heaven or the pains of hell; for this latter would go against *Srutis* and *Smritis*. Though God's experience of everlasting pleasure is eternal (unimpeded), yet the fact of the manifestation of this pleasure on the award of pleasure to human beings leads to the mention of such pleasure following His Omnipotence being *produced*—which however is only a figurative way of saying things;—just as we speak of the *production* of His desire to create (though, as a matter of fact, all his desires are eternal). The discipline (described above) being a means to Meditation, bears that name (*Yoga*) only in its secondary application; in the same way as the same name is given to Devotion and Knowledge. Like Meditation also the disciplinary Yoga leads to the weakening of troubles;—as is declared in the aphorism: "It (disciplinary Yoga) is for the purpose of the contemplation of *Sâmadhi* and for the weakening of troubles [*Yoga Sutra* II—2].

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Now we describe the "weakening of troubles." and its results: Troubles are five, beause all of them severally end in the trouble of *pain*. (The five troubles are): (1) Ignorance (*Avidyâ*), (2) Egotism (*Asmitâ*), (3) Affection or Attachment (*Râga*), (4) Aversion (*Dwesha*) and (5) Attachment to life (or Tanhâ) (*Abhinivesa*). [*Yoga Sutra* II—3]. *Ignorance* consists in the perception of eternal in the non-eternal, of the pure in the impure, of pleasnre in pain, and of Self in non-self. *Egotism*

The five troubles — *Klesha* — defined.

(1) Ignorance.

consists in the mistaken idea of the identity of Self with non-self by themselves as well as by their properties. (The difference of Egotism from Ignorance lies in the fact that) the latter leaves room for difference between Self and non-self (and only mistakes the one for the other). *Affection* and *Aversion* are too well-known (to require a definition here). *Attachment to life* consists in the fear of death &c. Among these five the one mentioned first is the cause of the other following it.

(2) Egotism. (3 & 4) Affection and Aversion.

(5) Attachment to life.

Therefore Ignorance, (being the cause of the other four, and thus) being the primary cause of all trouble, is called the Field (*Kshetra*) ; because it is only on the existence of Ignorance that the others are possible ; and further, all the rest are destroyed on the destruction of Ignorance. All these troubles ruffle the mind, like bodily disease, and hence are impediments to Meditation also. The weakening of these lies in their being (rendered) incapable of offering any obstacles in the way of right discernment (of Spirit from Non-Spirit). And this is the effect of disciplinary Yoga, both by seen as well as unseen processes. Because disciplinary *Yoga* pacifies the mind ; and this (pacification leading to the weakening of the cause in the form of vice (*adharma*), that of (its effects) Ignorance and the rest follows directly. And further, disciplinary Yoga is not possible when (its opponents) Pride, Affection and Aversion are strong ; or even if it could be somehow brought about, it would only be in a incom-

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plete form. Consequently for its own accomplishment, disciplinary Yoga brings about the weakening of troubles. Thus Meditation too is to be understood to be the effect of disciplinary Yoga both by seen and unseen processes,—the *unseen* being the purification of the mind, and the *seen*, restraining of the mind by means of actions.

Effects of the alleviation or weakening of the above Troubles.

Now we describe the effects of the weakening of troubles—upto final Liberation—selecting them from the aphorisms. All troubles having been weakened by means of disciplinary Yoga, the flow of right discernment ceases to be impeded in its course by troubles, and as such it leads to the direct perception (of the object of discernment–viz: Supreme Spirit). And then the troubles, Ignorance and the rest, having their seeds burnt by the fire of perception of discrimination,—named *prasankhyâna* (Abstract Contemplation)—are no more able to sprout up (into impurity of the mind and the other impediments to Meditation). And this is the state of the living adept (*Jivanmukta*). And then at the end of all fructifying residua (*prarabdha*), when the mind dissolves (into the Spirit) the subtle troubles whose period (of activity) has not yet arrived and whose seed has been burnt (by the fire of Knowledge), also completely melt away. And when these troubles have been extirpated, there is no more cause for the rebirth of the soul, and thus the soul experiences no more pain—this is the state of Final Absolute Liberation. *Objection* 'It is proper to say that Knowledge *destroys* all these troubles also whose period of activity has not yet arrived,—and why

should you assume (an intervening process of) *burning* incapacitating them for further action?' *Reply*: It is in the unmanifested state of the effect alone that lies the efficiency of the cause, which cannot abide without the former. Because we find that the burning power of fire subsists only so long as the substance (fire) itself lasts. Therefore Knowledge only tends to the burning of the efficiency of the seeds of such troubles, actions and residua as have not yet arrived; and (it does) not (tend to bring about) that condition of them which belongs to them when they have passed [*i. e.** Knowledge does not tend to bring about the state of destruction of their effects]. Because the destruction of this latter (*i. e.* the effects of Sanskâra &c.) accompanies that of the Mind; because the destruction of the object (here, Mind) destroys the properties (here, the effects left on the Mind by actions and their residua).

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Now we meet the questions—'How does bondage proceed from ignorance, and how does the suppression of this latter lead to Liberation'?—and in answer to these we explain the process of these two (Bondage and Liberation). Virtue and vice result only from the five troubles, Ignorance and the others,—

Process of Bondage from Ignorance.

* That is to say—we do not mean to say that all that Knowledge does is to destroy the effects (already produced) of *klesa*, *karma and sanskara*; all that we mean is that Knowledge burns the very seed of these and thus utterly incapacitates them to bring about their effects. (The reading given in the text is not intelligible to me, therefore I have adopted the reading noted in the margin).

as says the Smriti: "One who has no egotism and whose intellect is untainted, though he may kill people, he himself is neither killed, nor bound (*i. e.* he is not responsible for his actions)"—[*Bhagavadgitâ* XVIII—17]. And virtue and vice bring about the results (of actions and their residua) in the form of birth, life and (various kinds of experience); and these latter give rise to pleasure and pain; from which follows the bondage of the Spirit, consisting in the experience of these (pleasure and pain). 'Experience' mentioned above among the results of actions, consists in the fact of the mental faculty assuming the form of sound &c., (the objects of experience),—and in this lies the diffierence (of this kind of experience from that constituting the bondage of the Spirit). *Objection*: 'Troubles (Ignorance &c.,) constitute the cause of disagreeable pain, as well as, through virtue, of agreeable pleasure in the shape of attainment of heaven,—and as such why should they be rooted out?' *Reply*: The pleasures of heaven also are to be considered as pain by the wise, because they are mixed with, and occasions for, further pain:—as declared by the *Sankhya-Sutras*;—"There is trouble to the soul from pain, but there is no similar longing for pleasure" (*Sankhya-Sutras* VI—6), (Because) "Nowhere is any body pleased" (*Ibid*—VI—7) (since) "That (pleasure) too is mixed with pain, (therefore) wise persons include that (pleasure) also in pain" [*Ibid* VI—8]. The process of bondage through Ignorance is thus described in the *Kurmapurâna*: "All faults, affection, aversion and the

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like, are caused by false Knowledge. The effect of these is also a blemish in the form of Virtue and Vice—says the *Sruti.* And the birth of the body of all beings is due to this latter."

The process of Liberation from the Suppression of the troubles.

The process of bondage through the troubles has been described. Now we explain the process of Liberation through the Suppression thereof (*i. e.* of the troubles). Ignorance being destroyed by means of the direct perception of the discernment of the Self from Non-Self, other troubles attendant upon (Ignorance) are also destroyed. And thus there being no cause left, the effects Virtue and Vice cease to be produced; and the residua of actions whose fruifiction has not yet commenced cease to bring about their effects, because of the extirpation of their auxilliaries in the shape of the troubles. The actions whose fruifiction has already commenced are destroyed only by experience (*i. e.* only when their effects have been experienced by the Agent). The fructifying residua having been exhausted, there is no further cause for rebirth, which therefore ceases,—and this is what is meant by Liberation, the extirpation of pain. Thus as the name Medical Science is given to its four constituent parts, Disease, Diagnosis, Recovery and Medicine, so Sankhya-Yoga &c. are called the Science of Liberation—treating as they do of (1) The disagreeable objects, to be removed, (2) The cause of (1), (3) The process of extirpation and (4) The means of extirpation. Here the "disagreeable" is pain; "the cause of the disagreeable" is Ignorance; "Extirpation" is the absolute suppres-

sion of pain; and the "means" thereof is the perception of right discernment. The epithet "collection" (*Vyuha*) is necessary to each of these, in order to include all accessories. *Objection*: "The Spirit being naturally without pain, how can 'removal of pain' be said to be Its aim?' *Reply*: No (your objection does not hold), because the *Sankhya* and the *Yoga* declare the extirpation of pain to be the aim of the Spirit on the ground of the relation of ownership (hence of attachment) that the Spirit bears to the objects of experience.

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Though experience being of the nature of perception (and hence residing in the Spirit which is everlasting) is by itself eternal, yet like the space in the jar, (which partakes of the character of its container, the jar, though by itself Space is eternal), experience of pain is impermanent (since pain is so); and as such it is but proper that its extirpation should be the aim of the Spirit; because the experience of pain is nothing more than the form of intelligence (or consciousness) as characterised by the reflection of pain. The *Sutra* and the *Bhashya*, having described birth—consisting in the fact of the connection of the perceiver with the perceived—as the cause of Ignorance being disagreeable, have explained at length, in that very connection, the character of the perceiver and the perceived—*viz.*, the Spirit and Nature. I have also done the same both in the *Yogavartika* and the *Bhashya on the Sankhya Sutras*. In the *Sankhya-sâra* I have considered at length the character of Spirit as well as of Nature; consequently I desist from

treating of the same subject here, for fear of being unnecessarily prolix. Thus ends the exposition of the means to Meditation for the Aspirants of the Middle Order; and in connection therewith we have also had an explanation of the fact of disciplinary Yoga being the means of the weakening of trouble as well as of Liberation.

The eight means of Meditation, fitted for second-rate aspirants.

Now we are going to describe the means of Meditation for those aspirants of the second order that belong to the class of householder and the like. And because such means would also be the means of Knowledge mentioned before, therefore the *Sutra* and the *Bhashya* have described them as (in the character of) the means to Right Discernment. These are: (1) Restraint (*Yama*) (2) Obligation or Self-imposed religious austerities (*Niyama*), (3) Posture (*âsana*), (4) Regulation of the Breath (*Prânâyáma*), (5) Abstraction (*Pratyâhâra*), (6) Steadfastness (*Dhâranâ*), (7) Contemplation (*Dhyâna*) and (8) Meditation (*Samâdhi*) [*Yoga Sutra* II—29]. These are called the eight accessories to *Yoga*. The second—class Aspirant should have recourse to the exercise of Steadfastness and the following and also to the disciplinary *Yoga* consisting in Restraint and the following, in the order that they are mentioned above; and with this end in view, all of them are laid down collectively as suited to the second-class Aspirant. Of these, Restraint and Obligation are purely disciplinary *Yoga* (*i. e.* are purely extrinsic). Pure knowledge, as well as Know-

(1) & (2) Restraint (*Yama*) and Obligation (*Niyama*) defined. P. 36.

ledge and Action collectively, have already been mentioned as fitted to the Aspirants of the first as well as of the second class, and this fact of the fitness of Knowledge alone (for the first-class Aspirant) and of Knowledge and Action both (for the second-class Aspirant) is borne out by the *Vishnu-Purâna*: "Sanaka Sanandana &c. enjoy the Contemplation of Brahma; others, the (inferior Gods) and other mobile as well as immobile beings possess the Contemplation of Action alone. And (lastly) Hiranyagarbha and the rest possess that of both Action and Brahma."

Restraint and Obligation are explained in detail in the *Sutra* and the *Bhâshya*. We reproduce here the explanation given in the *Iswara-Gitâ*;—"Non-"slaughter, Truthfulness, Non-theft, Continence, "Non—avarice—briefly constitute Restraint, and "bring about the purification of men's minds. The "great Rishis explain non-mischievousness as con-"sisting in not giving pain—either by action, mind "or word—at any time to any living being. Virtue "is above *Ahinsâ* (non-slaughter); but no pleasure "can surpass it. The slaughter (Hinsa) done in "the way prescribed in the *Sastras* is no slaughter. "One can get to everything by means of truth; "and everything subsists in Truth, and the Brah-"manas explain Truth as the saying and acting in "accordance with fact. Forcible as well as stealthy "carrying away of others property is Theft—the "abstinence from which is non-theft, which is a "means of virtue. Continence is said to be the absti-"nence from sexual intercourse,—either by action, "mind or word—with all living beings and at

"all times. The spontaneous non-acceptance of "gifts (from others) even in mis- "fortune, is called Non-covetous- "ness—and this should be observed with all due "exertion. The Obligations briefly are these: "Penance, Study, Contentment, Purity and "the Adoration of God—and these bring about "the accomplishment of Meditation. Highest "penance is said to consist in mortifying one's "body by means of abstinence from food and such "penances as the *Parâka*, *Chândrâyana* and the "like. The learned have defined Study as purifying "the mind and consisting in the repetition of the "Vedantic sentences (*Mahâvâkyas*, "*Tattvamasi*" "*&c.*), the *Satarudriya* (the 16th Chapter of the "*Yajurveda*, beginning with "*Namaste Rudra* "*manyava*, &c. &c."), and the *Pranava* (*Om*). "There are three kinds of Study: (1) Verbal, (2) "*Upânsu* and (3) mental; of these the (3) is higher "than the (2) which is higher than the (1)—So say "the expounders of the meaning of the Vedas. "The *verbal* Study is that in which others hearing "the student clearly catch his words. The *Upansu* "Study is that in which there is only a slight motion "in the lips and hence others cannot catch the "words—this is a thousandfold (stronger) than the "*verbal*. The *mental* Study consists in the process "in which the Agent only surveys in his Mind the "subject to be learnt with due consideration of the "relation of words and letters, without any external "movement. The Rishis explain Contentment, the "mark of pleasure, as consisting in the sense of "satisfaction at whatever comes to the Agent in due

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"course of events (without any special attempt
"on his own part). Purity is said to be two-
"fold—External and Internal, the former brought
"about by (washing with) clay and water and
"the latter consisting in the purity of the mind.
"And (lastly) Adoration of God
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"consists in firm devotion to Siva
"by means of eulogy, remembrance (with reve-
"rence) and worship, as well as by one's words
"and actions, both bodily and mental." In the above we have met with the declaration that slaughter in accordance with the Sastras is no slaughter. But the mischief therein meant is that which is necessarily attendant upon bodily purification—rinsing of the mouth and the like,—as well as those that are necessary to the householder (*e. g.* the slaughter of wild beasts such as the tiger &c.). Because the author of the *Bhashya* has declared that abstinence from slaughter in sacrifices, is one of the great penances. 'Devotion to God'—which is said by the author of the *Bhashya*, to consist in the offering of all actions to the Lord—implies the 'worship of God' mentioned in the passage just quoted from the *Iswara-Gítá*. Of the two—Restraint and Obligation,—Restraint consisting in mere *desisting* (from certain actions), is free from the limitations of time and space; and as such the author of the *Sutras* has called it (Restraint) the Great Penance. The Obligations, on the contrary, consist in *engaging* (in certain actions), and are, as such, conditioned by time and space; and hence there is no such sub-division of it as Great Penance. Thus have Restraint and Obligation been explained.

Now we explain Posture (*âsana*). The particular positions of all living beings form so many postures. Of these, three are the most important, as mentioned in the *Iswara-Gitâ* : "The principal postures are the *Svastika*, the *Padma*, and the *Ardha*—these are the most important of all postures. When the Brahmana places the soles of his two feet upon his two thighs—it forms the *Padmâsana*. When the good people place one foot only upon the other thigh,—it forms the *Ardhâsana*, a good means of Meditation. Placing the soles of the feet between the thigh and knee we have the *Svastikâsana*." We do not enter into the details of Postures, because our subject matter is *Raja-Yoga* (in which postures occupy only a secondary position). For a full treatment of all forms of postures and the purification of the veins and arteries we refer the reader to works on *Hatha-Yoga*. Postures have been described.

(3) Posture (asana).

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We now turn our attention to the Regulation of Breath (*Prânâyâma*), which is three-fold : (1) *Rechaka* (Expiration or Exhalation of the air breathed), (2) *Puraka* (Inspiration or Inhalation of air) and (3) *Kumbhaka* (Holding the air breathed in). Pure or Absolute *Kumbhaka* is the fourth. Says the *Naradiya* (the *Brihannaradiya Purana*) : "By the learned the Regulation of
"Breath is said to be of four kinds : (1) *Rechaka*, (2)
"*Puraka*, (3) *Kumbhaka*, and (4) *Sunyaka*. The
"artery(Nadi) to the right(of theSpinal cord)is called
"*Pin alâ*—this has the Sun for its (supervising)deity

(4) Regulation of breath (Práná-yáma) Its different kinds.

" and is said to be the birth-place of the Fathers
" [*Pitriyoni*]. The artery to the left is called *Idâ*—
" it has the Moon for its deity, and is said to be the
" birth-place of the Gods or Elementals (*Devayoni*).
" Between these two is the *Sushumnâ*—it is a very
" fine artery, and (its functions are) profoundly
" esoteric, and it has Brahma for its deity.
" One ought to exhale the wind through this
" left (*Ida*)—and on account of this exhalation
" this process is called the *Exhaler* (Rechaka).
" The Aspirant is to fill his lungs with air by
" means of the right (*Pingalâ*)—and this process
" is called the *Inhaler* (*Puraka*). When the
" Aspirant inhales the air and holding it in (his
" lungs), sits like a jar full of
" water—the process is called the

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" *Holder* (Kumbhaka). When he neither exhales
" the air (in him) nor inhales the outer,—this
" neutral process is called the *Sunyaka*". We read
in Yâjnavalkya and others: " Regulation of Breath
" is divided into three kinds: (1) the lowest—
" *Puraka*, (2) the medium *Kumbhaka*; and (3) the
" highest—*Rechaka*. The lowest measures twelve
" moments (mâtrâs); the medium twenty-four; and
" the highest thirty-six;—thus has the difference of
" measures between the three been laid down by those
" acquainted with the subject." Here, in Yajnaval-
kya, we find the different kinds of *Pranayama*, men-
tioned in the order (1) *Puraka*, (2) *Kumbhaka*, (3)
Rechaka; whereas in the *Naradiya Purana* we have
them in the order—(1) *Rechaka*, *Puraka and Kumb-
haka*. But the latter is only a fanciful order; (because
no Rechaka is possible before Puraka; the air

cannot be exhaled before it has been inhaled). With regard to the above four kinds of Regulation of Breath, the author of the aphorisms adds the following: "When in the beginning, the three processes (*Puraka* &c.) are practised together, they are specialised by place, time and number; and then they are called protracted or subtile" (*Yoga-Sutra* II—50). The place of *Rechaka* is twelve inches (*angulis*) beyond the top of the nose; this is to be ascertained by the action of an arrow or cotton[?]. The place of *Puraka* ranges from the head down to the soles of the feet; this is to be ascertained by a touch similar to that of an ant. The place of *Kumbhaka* consists of the external and internal places of both *Rechaka* and *Puraka* taken together; because the functions of breath are restrained at both these places; and this is to be ascertained by the absence of the two marks noted above (in connection severally with *Rechaka* and *Puraka*). Thus we have explained the Regulation of Breath as specialised by place.

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To explain that specialised by time: This consists in such specifications as—'*Rechaka* to be practised for so many moments, the *Puraka* for so many, and the *Kumbhaka* for so many'. Thirdly: The regulation of breath is specialised by number, as when the three kinds of Regulation are specialised by the number of moments beginning with twelve (*see* the passage from Yajnavalkya quoted above). The specification of the three kinds of Regulation of breath by all the three--place, time and number--is only optional; and they are not to be understood as applying to them collectively, for in many *Smritis* we meet with passages where the

only specification mentioned with reference to the Regulation of Breath, is that of time. When in due course of exercise the Regulation of Breath named *Kumbhaka*, lasting for months and years together and in many places, subsists without the *Rechaka* and the *Puraka*, not specialised by either place, time or number--then that *Kumbhaka* is called *Absolute and Pure Kumbhaka*, the fourth form of Regulation of Breath. The powers of moving about in the sky follow this last form of *Prânâyâma* ;--as is declared in the *Vasishtha-Samhitâ* : "The retention of the breath, after giving up *Rechaka* and *Puraka*, is called the Regulation of Breath known as Pure *Kumbhaka*. One ought to practise this *Kumbhaka* both by itself as well as together with *Puraka* and *Rechaka*. The latter course should be adopted so long as the pure *Kumbhaka* is not attained. And when pure *Kumbhaka* has been attained, without the *Rechaka* and the *Puraka*, then there is nothing in the three worlds unattainable for the Aspirant."

The measure of time with regard to the different parts of Pranayama.

The measure of time with reference to the Regulation of Breath is thus described in the *Markandeya Purana*: "One moment (*mâtrâ*) consists of the time taken by the rise and fall of the eyelid, or in a single clap of hands, or in the uttering of a short letter. For the measuring of the Regulation of Breath, twelve moments" have been laid down." "Twelve moments is the time twelve times that defined as the *matra*. Only "twelve moments" have been mentioned, because

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that is the time belonging to all the three kinds. According to the *Vasishtha Samhita* on the contrary, the *Puraka* ought to last sixteen moments, *Rechaka* thirty-two, and *Kumbhaka* sixty-four. (In order to reconcile both we say that) both may be accepted as being respectively the primary and the secondary methods (of exercise).

Division of Pranayama into Pregnant and non-pregnant.

A further particular with regard to the Regulation of Breath is mentioned in the *Nâradiya* and other Puranas: "Regulation of Breath is *pregnant* and *non-pregnant*; of these the former is the higher. Regulation of Breath without the repetition (of sacred Mantras) and Contemplation is called *non-pregnant*; and that which is accompanied by both of these is *pregnant*." The Mantra for repetition is thus laid down in the *Iswara Gitâ*: "When the Aspirant holding his breath, thrice repeats the Gayatri together with the (seven) *Vyâhritis* (in the beginning), the *siras* (at the end) and the *pranava* (one at both ends of it), it (the process) is called the Regulation of Breath (*Prânâyâma*)." Yogi-Yajnavalkya, on the other hand, declares thus: "The Prâna and the Apâna having been restrained, Regulation of Breath is to be practised by means of the *Pranava*, with due regard to the measure of the Matras. (*See above*)." This, the repetition of the *Pranava* alone, is meant for the highest class of ascetics (the Paramahansas). Contemplation (Dhyana) has been declared in the *Smritis* to touch Brahmâ, Vishnu and Siva, at the navel, heart and the forehead respectively. For the Paramahansas, on the contrary, the only object of

Contemplation is declared to be Brahma,—"The Self-controlled ascetic is to contemplate the supreme Brahma, by means of the *Pranava*"—say the Smritis. Thus has been described the Regulation of Breath.

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(5) Abstraction (Pratyahara.)

We next turn to Abstraction (*Pratyâhâra*). Says the *Naradiya-Purâna*: "When the "Aspirant withdraws the senses "attached to their several objects "and holds them in control—that process is called "Abstraction (*Pratyâhâra*). One who has recourse "to Contemplation without having controlled the "senses, is to be considered stupid (self-deceived); "and his Contemplation too can never succeed." The control of the senses consists in bringing them under one's own control *i. e.* making them follow one's own wish. Thus Abstraction has been described.

The reference of the preceding five to the body chiefly.

The parts of Meditation, beginning with Restraint (*Yama*) and ending with Abstraction (*Pratyâhâra*) all consist in the controlling of the body, breath and the senses. We ought next to treat of the more important portion of it—the three beginning with *Steadfastness* (*Dhâranâ*) which consist in the control of the Mind.

(6) Steadiness (Dharana).

Of these we first take Steadiness (*Dhâranâ*). The fixing of the Mind to a particular place is called Steadiness (*Dhâranâ*). That is to say, it consists in the steadying of the Mind to the place where the object of Meditation is to be thought of.

Such places have been specified in the *Iswara-Gitâ*: " In the lotus of the heart, or in the navel, or at the top of the head—the fixing of the Mind to such places constitutes Steadiness (*Dhâranâ*)."

Objection: Can there be specification of place with regard to an immaterial object, such as discriminative Knowledge?

Objection: "We can understand the specification of place in the case of the Meditation of idols &c; but we can never understand such specification with regard to the Meditation of Discrimination between Spirit and the Attributes; for in this latter case the object of meditation (Spirit) is unconditioned (*i. e.* free from limitations of time and place &c.)." *Reply*: As the fire is said to exist in the fuel (its condition, *Upâdhi*), so the specification of place refers to the functions of the several conditions (*Upâdhi*) of the Spirit and the Attributes. The time taken by each of these (*Dhâranâ*, *Dhyâna* and *Samâdhi*) is thus ascertained in the *Iswara-Gitâ*:

Reply: the specification belongs to the conditions (*Upadhis*)—of the Spirit.

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" *Dhâranâ* lasts as long as twelve *Prânâyâmas*; *Dhyana* (Contemplation) lasts as long as twelve *Dhâranâs*; and *Samadhi*, as long as twelve *Dhyânas*". That is to say: the time taken by *Dhâranâ* is equal to the time taken by twelve *Prânâyâmâs* (*see above*). Steadiness (*Dhâranâ*) has been described.

(7) Contemplation—Dhyana.

We next describe Contemplation (*Dhyâna*). When in the above—specified place, there is a flow of the mental function moulded into the form of the Object of Meditation, unimpeded by any other

until on,—the process constitutes Contemplation (*Dhyâna*) ;—*e. g.* the Contemplation of the Four-armed (Vishnu) in the lotus of the heart, the Contemplation in the Thinking Principle of Intelligence (Chaitanya, the form of Spirit) as discerned therefrom; or the Contemplation of the Lord in the Causal Condition (*Kâranopâdhi*–Nature). The same has been declared in the *Iswara-Gitâ*: "The flow of the functions of the Thinking Principle, based upon Steadiness in a particular place, and untainted by any other functions, is called *Contemplation* by the learned." The specification of the time of Contemplation and Meditation (*Dhyâna* and *Samâdhi*) has already been mentioned (*see above*). Contemplation has been described.

We next treat of Pure Meditation (*Samâdhi*).

(8) Meditation —Samadhi.

When the Contemplation (above described) becomes free from all ideas of the (difference of) Contemplation (the action), its object and the Contemplator, and subsists in the form of the object of Contemplation in its absolute single purity—we have what is called Pure Meditation (*Samádhi*). The specification of time has already been mentioned (*see above*). There is one more difference between this (Meditation) and Contemplation. Contemplation is broken up when the senses (of the Aspirant) happen to come in contact with such objects as are extremely revered or liked by the Aspirant. But not so Meditation,—as says the *Smriti*: "Then (in the state of Meditation) (the Aspirant) having his mind fixed on Spirit, knows nothing either external or internal,—just as the arrow-maker, having his mind engrossed in the arrow,

knew not the king passing by his side." In the above definition of Meditation, 'the Suppression of other function' is not to be considered a differentia,—because such Suppression is the principal factor (in Meditation),—it must be taken only as an explanatory clause. When the suppression of functions happens to be accomplished just at this time, there arises the perception of the object of Meditation; consequently *Samâdhi* becomes the final stage of Concrete Meditation.

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Reasons for declaring 'suppression of functions of the mind' to be the chief factor in Meditation.

Objection: "If (as you say) Concrete Meditation consists only in the suppression of functions at the time of *Samâdhi*, then what is your ground for making 'suppression' the principal factor?" *Reply*: We have already explained this difficulty of yours, and you seem to have forgotten it. The Mind itself is capable of comprehending all objects, because it is all-pervading, and of the nature of illumination, like a mirror,—but still on account of the discrepancies in other objects (touching it), it cannot lead to the direct perception of the object in view, though it feels its presence. Consequently it is the suppression of the mental functions touching other objects,—which is by its very nature, the negation of all impediments (in the form of the presence of objects other than the one in view)—, that becomes the direct cause of the perception of the object of Meditation. In this case *Samâdh* too is only a secondary factor; because with regard to the perception of the object of Medita-

tion, it becomes the cause only through the suppression of foreign functions, (and not by itself). Thus have been described the three factors of *Yoga* beginning with *Dhâranâ* (*i. e. Dhâranâ, Dhyâna* and *Samâdhi*). These three when subsisting in a single object, constitute *Sanyama* (Self-control). This *Sanyama* is to be applied to all Stages beginning with gross objects, upto Spirit rightly discerned (from other Principles),—as declared by the *Sutra* : "It is to be applied to the Stages" [*Yoga-Sutra* III—6]; and also by the *Smriti* ; "One ought to slowly carry the Mind to subtle objects after having controlled it in relation to gross ones." But this is the secondary process, as has already been remarked else-where. Because if, through the favour of either God, or a proper Spiritual Teacher, an Aspirant to Liberation, in the very beginning, finds his Mind capable of remaining steady in the subtle stages, he should not waste his time in traversing over the grosser steps. Because the later stages having been attained, the earlier ones come by themselves,—as we read in the *Smritis* : "One ought to be intent upon the one Knowledge which is the kernel of all things and which accomplishes one's purpose. The multifariousness of Knowledge is what impedes the progress of Meditation. One, who, thirsting for Knowledge, moves from one object to another, can never attain to the (real) object of Knowledge even in a thousand *kalpas*." Consequently we exemplify here only the process of *Sanyama* based upon the Supreme Spirit, as alone fitted for the highest class of Aspirants. We

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shall explain the processes of *sanyama* based upon the discernment of the Spirit from the Attributes, only as parts of the aforesaid higher *sanyama*. With regard to the *sanyama* in relation to the Supreme Spirit, we lay down the process as described in the *Náradiya Haribaktisudhodaya*. Says Narada: "(1) Having discoursed in detail on the comprehen-"sion of pure Intelligence, I now am going "to describe *Raja-Yoga*, which you do hear (care-"fully). (2) The Spirit is to be known (as apart "from nature) by Aspirants to Liberation, through "the Upanishads, through company of good people, "through a proper Spiritual Teacher, and by "himself. (3) Thus having firmly comprehended "the Spirit, the Aspirant should renounce all "attachment, and centre all his attempts to (the "attainment) of Non-duality; for attachment to all "things else is an avowed enemy (to the Aspirant). "(4) The aspirant, seated in seclusion, patient, "pure, expert and composed, should attempt the "perception of the Spirit apart from Illusion (Mâyâ) [here the Human-self] as found in the "Upanishads. (5) The Yogi ought "to turn inward the senses engaged "outward (to the objects) having shut up all their "ways—as Arjuna did by throwing a whole collec-"tion of arrows (at the destruction of the Khândava "forest). (6) He ought to steady the Mind inside "after having fixed the senses in other places—"just as the king is made to enter his castle on "the suppression of his army. (7) The mind having "become internally steady, the senses too move "not, just as the clouds become motionless on

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" the disappearance elsewhere of their propeller, " the wind. (8) Then he ought to fix his Mind on " his Spirit—of the nature of pure intelligence,— " which is the propelling Agent,—and which is differ- " ent from the body, Self-Consciousness (*ahankára*), " and the Thinking Faculty (*Buddhi*). (9) He ought " to join his own Self (conditioned *Jivâtma*), " which thinks itself to be the doer and the " enjoyer, to Vishnu, the Universal Self,—Eternal " Intelligence and Bliss. (10) The *Jivâtma* being " deceived by the sense of separation, becomes on " the accomplishment of Meditation dissolved in " the Brahma,—just as hail dissolves into water, and " the flame into fire. (11) This Meditation, of " Brahmanas, of the Human and the Supreme " Spirits. is called *Yoga*—the highest of the high, " explained by the Upanishads and to be kept secret " by the Rishis. (12) Thus having one's Self dissolv- " ed into Brahma, and consisting in Absolute un- " impeded Intelligence, one ought to remain steady " after having resolved his own Self into the Uni- " versal Self. (13) In due order the *Yogi* knowing " his Self, should resolve the gross elements of the " universe into the Supreme Self, and next he should " resolve thereinto the subtle elements thereof. (14) " Having his Self thus joined (to the Supreme) the " Aspirant becomes one with Vishnu; because a " mountain of salt cannot dissolve into water at " one pinch (but only in due course of time). " (15) Even in the waking state, he ought to " consider the whole universe as " Vishnu; and being devoid of " selfishness or egotism, he will have the process of

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"birth and re-birth slackened. (16) After one has "his thinking principle resolved into the supreme "Spirit by constant exercise, all his thoughtful "actions turn back of themselves. (17) After this "he ought only to do such actions as are due to "his former practices—and no worldly or Vedic "actions—, for a Living Adept (*Jivanmukta*) is one "who being devoid of both Virtue and Vice, partakes "of the nature of the whole. (18) On the decease "of his body, he is born no more. Thus have I "explained to you the process of Liberation by "means of the Meditation of Non-duality."

Explanatory annotations on the above quotation.

We are going to explain the difficult portions of the above. (2) In the beginning one is to ascertain from the Upanishads the general character of Self and Non-Self, as discerned from Nature and its developments. (3) Having through the above means firmly realised the Self, and having ascertained it by means of *Sravana* (Listening) and *Manana* (Contemplation),—One ought to renounce all attachment 'The accomplishment of Non-duality' as will be explained later on, is the attainment of the second perception (of Spirit) or the attainment of Absolute Singleness. (4) He next lays down what is to be done after renunciation: "Seen in the Upanishads"=Heard of in them. "Apart from Maya"=Discerned from Nature; or by "Maya" we may understand the Human Self; because the object of Knowledge being the Supreme Self, the Human Self too is only a mask over it, and consequently the term *Maya* (Illusion) can be rightly applied to it. (5) The form of the attempt

is next described. "*Parak*" —outward. "The road other than the inward"=the outer road. This *sloka* lays down Abstraction (*Pratyahâra*). The external factors of Meditation—from Restraint (*Yama*) to the Regulation of Breath (*Prándâyâma*) are not mentioned here, because being only external, they are not very necessary. Or we may explain the former half of the (4) as briefly referring to the first four factors of Meditation. (8) and (9)—Having explained Abstraction, the process of *sanyama* is next explained by these two couplets. The first mentions Steadiness (*Dhārana*) consisting in the fixing of the Mind on the Human Self which is the place of the Omnipotent Supreme Lord. And the second couplet briefly lays down *Dhyâna* and *Samâdhi.* The meaning of this latter couplet is this: One is to resolve the Human Self, —which uselessly conceives itself to be the master of its actions, and is pure on account of its being devoid of limitations—into the Supreme Spirit apart from its limitations—which is the Self of every existence, from the gross body to the Human Self. That is to say one is to contemplate the Supreme Spirit wherein all Human selves have been dissolved. (10) In order to explain the cognisability above referred to, the next couplet lays down by an example the reality of the dissolution alone. The idea of the Human Self being apart from the Supreme Self is due only to Self—deception; because the above separation is caused (not real) and as such is capable of holding for a very short time, and consequently, like de-

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velopments of Nature, is only a verbal Entity (*i.e.* exists only in name). In reality however, the Human Self, equipped with Yoga, becomes dissolved in the Brahma, like hail into water. "*Tanmaya*"=its effect The rest is clear enough.

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Closer relation of Meditation with the last three means of Yoga—Dharana, Dhyana, Samadhi.

Thus we have described the eight means of Meditation. With regard to these being the factors (of Yoga) the Aphorism lays down a particular fact. The last three of these, *Dhâranâ* and the rest are more closely allied to Concrete Meditation than the first five; because these latter tend only to the purification of the body, the breath and the senses; whereas the former three—*Dhâranâ* &c.—tend to the *Purification of the Mind*,—in itself a part of *Yoga*. And further even in the absence of the first five, *Yoga* becomes possible, (specially) through the accomplishment of these five in the previous birth; whereas *Dhâranâ* &c. being factors only when in the company *of Yoga*, are more closely allied, and hence without these, *Yoga* becomes impossible. Thus Abstract Meditation, being free from even these three, is said to be without a support (*Nirâlambana*); because we have already explained the Abstract Meditation of the *Bhavapratyaya* class (*see above*) as belonging to the particular *Devas* (Elementals) whose Knowledge and Dispassion had been brought about by *Dhâranâ, Dhyânâ and Samâdhi*) in their previous births.

Thus ends the Second Section of the YOGA-SÂRA-SANGRAHA *in which have been determined the means of Meditation.*

SECTION III.

Of the Occult Powers.

Next we have to describe the Occult Powers arising from *Sanyama*. And our motives in doing so are: (1) (of those aspiring to the powers), the allaying of such desires as are impediments to wisdom and the rest; and (2) the ascertaining of the accomplishment of *Sanyama*; and (3) the raising in the hearts of Aspirants to Liberation feelings of disgust with regard to these (Powers). This latter fact is borne out by the following aphorism, acknowledged by all systems: "From indifference even to this (Power), on the destruction of the seed of evils, (results) Isolation (*Kaivalya*)" [*Yoga-Sutra* III—50].

Reasons for the treatment of perfections.

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There being many objects of enjoyment, *Sanyama* too becomes accordingly manifold, and so also the perfections resulting from them. Of these, however, only a few have been described by the *Sutra* and the *Bhâshya*. For fear of making this treatise very lengthy we touch upon only the most important of the Powers, making selections from even the few mentioned in the *Sutra* and the *Bhâshya*. Hence we are going to describe only the perception of the objects of *Sanyama*, as constituting the perfection arising therefrom. Because the Agency of the *Sanyamas* in bringing about the perception of their several objects, is universally acknowledged;—*vide* the aphorism:

(1) The perception of the objects of Sanyama.

"To one of suppressed faculties, there are a concentration and con-substantiation in (matters relating to) the perceiver, the perception and the perceived,—as in a transparent gem" [*Yoga-Sutra* I—41]; and further because the acquirement of the Knowledge of something other than what the *Sanyama* belongs to is declared in the aphorism: "From *Sanyama* in the Sun, a Knowledge of the regions (results)" [*Yoga-Sutra* III—26]. It must be here understood that it is only the Knowledge &c. of other objects that are mentioned here as the Power arising from *Sanyama* which finally leads to the perception of its own specific object. The *Sanyama* with regard to one thing brings about the Knowledge of certain other things, through the strength of the virtue of Meditation—just as the sacrifice (which consists in offering certain substances to certain deities) leads to the attainment of heaven.

Sanyamas leading to Spiritual perception.

In the beginning we must describe the two *Sanyamas* which lead to the perception of the Spirit, as this is by far the most important acquirement. Says the aphorism: "Experience is an undefined conception of the Attributes and the Spirit, which are totally unconnected. From *Sanyama* for its own object, and not for another's object, proceeds a Knowledge of the Spirit" [*Yoga-Sutra* III—35].

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The aphorism defines "Experience" because one ought to practise *Sanyama* with regard to the conceptions of the Spirit as discerned from those of the thinking principle. The Attributes are limitations (imposed on the

Spirit) common to the cause and the effect; and the Spirit is the spectator in (a Universe) made up of these (Attributes) and is common to the Human as well as to the Supreme. But even in the face of this glaring difference between the two,—being as they are, quite unconnected, like light and darkness, and having quite contrary properties,—there arises, from mutual reflection of the two, a certain undefined conception, consisting either in the non-comprehension of the difference between the conceptions of the two (Spirit and Nature), or in the notion of identity between the two, or being of the same character of identity as the idea of Knowledge in the form of words &c., taken by the mental faculty, or lastly as the idea of fire in a piece of red-hot iron,—and this undefined conception is called *experience* (Bhoga)—in its principal form. Says the *Bhâshya*: "Experience consists in the comprehension of the desirable as well as the undesirable forms of 'Attributes, not properly discerned." (The *Bhâshya* says "not properly discerned" from one another), because the two conceptions are naturally given to acting conjointly. On the one hand there is the conception of the Attributes, forming a Limitation, of the form of words &c., which are for another's object; and on the other, there is the conception of the Spirit with regard to its own object, the form of Knowledge; and from the *Sanyama* with regard to this latter, ending in the perception of the difference between the two (Nature and Spirit),—proceeds the Knowledge of the Spirit,—*i. e.*, there arises the perception of the Soul by means of,

such properties thereof as, Indivisibility, Omnipresence, Eternality, Purity and Freedom (or Absoluteness). That is to say the Agent becomes conscious of the difference of the Spirit from all phenomenal existence. In the *Sutra* we have the epithets "for one's own object," (*Swârtha*) and "for the sake of another's object (*Parârtha*) simply to indicate the ground of difference between the two conceptions. '*Parârtha*' is that which brings about the experience and liberation of every one else save the Agent himself; whereas '*Swartha*' is that which accomplishes his own experience and Liberation. 'Experience' here denotes only the consciousness or feeling of objects. *Objection*: "The conception belonging to the Spirit is only a form of the Spirit itself; hence, how 'can the Knowledge of Spirit' be the result o *Sanyama* ending in perception thereof; for (such Knowledge being included in the "conception belonging to the Spirit)" it would have been already accomplished (*i.e.* together with the conception spoken of). *Reply*: No; (your objection does not hold): because just as the space limited by the jar is different from Space in its real form, so the perception of Absolute Intelligence as apart from all phenomenal existence,—which constitutes a perfection (*Siddhi*) in itself—, is different from that of a portion thereof, limited by the function of words &c.—as apart from the function itself.

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There is no other means of the perception of the Spirit save the aforesaid *Sanyama*. Consequently, all aspirants to Spiritual Knowledge should exercise

No other means of spiritual perception.

this very *Sanyama*, neglecting all others which lead to the occult powers, *Anima* and the rest (to be described later on)--and this is the doctrine which is borne out by experience, countenanced by the Sankhya as well as the Yoga Systems. During the process of the exercise of the above *Sanyama*, there come about also others, named *Pratibhâ*, *Srâvana*, *Vedana*, *Adarsa*, *Aswâda* and *Vâta* which become characteristics of the Knowledge of Spirit. *Pratibhâ* (Genius) consists in the capacity to suddenly comprehend objects, subtle and the like —remote and high, past and future,—in the absence of any visible perceptible means; and the Knowledge due to this faculty, is called *Pratibhâ* (belonging to the Genius), which constitutes the perfection of the Mind. Similarly the hearing of remote sounds constitutes the perfection of the ear, called *Srâvana* (auditory). The touching of remote objects constitutes the perfection of the sense of touch, called *Vedana* (Cutaneous Perception). The seeing of remote objects constitutes the perfection of the eye, called *Adarsa* (Visual perception.) The tasting of remote objects constitutes the perfection of the sense of taste, called *Aswâda* (the taste-perception). And the feeling of the smell of remote objects constitutes the perfection of the sense of smell, called *Vâta* (Olfactory perception). The six perfections of the six sense organs are impediments to Meditation, the means of Spiritual perception. The perfections (*Siddhis*) are said to be the accomplishment of the ends of the Agent, only with re-

Other secondary Perfections attendant upon Sanyama.

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gard to one who has fallen from meditation through the enjoyment of various objects, and thus having in the waking state (his Mind unsettled), has all his thoughts turned outward (*i. e.* towards external objects). For, says the aphorism : "These are obstacles in the state of Meditation, (but) perfections in the waking state" [*Yoga-Sutra*—III—37]. Consequently these (perfections) should not be desired by the Aspirants to Spiritual Knowledge; and even if they come to him unasked, they are to be left unnoticed (or renounced). Thus ends the explanation of the *Sanyama* which is the means of a perfection of the form of Self-Knowledge.

Perfection resulting from Sanyamas with regard to the perceiver (sense-organ), the perception and the perceptible.

After this we have to describe the *Sanyamas*, with regard to the perceiver, the perception and the perceived, which lead to Concrete Meditation accompanied by Argumentation, Deliberation, Joy and Egotism. Then because *Sanyamas* are brought about naturally in the order of—(1) the perceptible (2) the perception, and (3) the perceiver—therefore we first of all describe the *Sanyama* of the perceptible. The perceptible are the Elements; and each of these have five forms; because of the identity of the cause with the effect, and that of the object with its property. The five forms of the Elements are: (1) The gross (*Sthula*), (2) the natural form (*Swarupa*), (3) The subtile form (*Sukshma*), (4) Concomitance (*anwaya*), and (5)

(1) Perfections resulting from sanyama with regard to the *perceptible*..

Fruition (*artha-vattwa*). The specific entities (*Viseshas*) Sound &c., and Space and the rest, constitute the Gross form of the Elements- *Âkâsatwa* (the characteristic of âkâsa), *Vayutwa* and the like are the natural forms of the Elements. The primary Elements of Sound and the rest (*Sabdâdi-tanmâtrâ*) constitute their subtle form. *Anwaya* (Concomitance) is that which follows; and as such *Prakriti* or Nature, constituted by the three Attributes, *Sattwa*, *Rajas* and *Tamas*, constitutes the form of the Elements, called *Anwaya*. And (lastly) the purpose of the Spirit—experience and Liberation--based on the Attributes, constitutes their fifth form, the *artha-vattwa*. When with regard to the Elements constituted by the aforesaid five forms, there arises *Sanyama* ending in direct perception (of the object), there results a Perfection consisting in the victory over the elements in their aforesaid forms;--says the aphorism :—"From *Sanyama* with regard to Grossness, Nature, Subtlety, Concomitance, and Fruition, (results) victory over the elements" [*Yoga-Sutra* III—44]. 'Victory' consists in the elements being under the power of the Agent,—that is functioning in accordance with his desires. Though Self-Consciousness (*ahankâra*) and Intellect (*Buddhi*,) being both causes of the elements, constitute their forms (according to the theory of the identity of cause and effect),—yet, as the effects of sacrifices are based on verbal authority, so also the perfections proceeding from *Sanyama*; and as such the *Sanyama*, with regard to the elements (even) in the form of Self-Consciousness and

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Intellect, does not lead to the conquest of these two. And it is with this view that the *Sanyama* with regard to these has not been mentioned with that of the Elements. It will be described together with that of the senses. From the conquest of the elements proceed the three-fold perfection—(1) Attenuation (*animâ*), (2) Bodily perfection, and (3) Indestructibility of the properties of the elements. The eight perfections—Attenuation and the rest—are thus mentioned in the *Smritis*: "(1) Attenuation (*animâ*), (2) Greatness or Illimitability of the body (*Mahimâ*), (3) Levity (*Laghima*), (4) Attaining by the senses, (5) Irresistible Will (*Prakâmya*), (6) Supremacy (Isitâ) consisting in the application of one's power to (all objects) seen or heard of, (7) Subjection or control (*Vasitâ*) consisting in Non-Attachment to the Attributes; and (8) Fulfilment of desires." Of these (1) *Anima* consists in the faculty of reducing one's body to the size of an atom; similarly (2) *Mahimà* consists in that of enlarging one's body to an enormous extent. (3 *Laghimâ* or Levity leads to the lightness of heavy body to such an extent that, like a floss of cotton, it floats in the air. (4) Attaining or Reaching by the senses is the capability of touching the moon by the fingertip even when standing on earth. (5) Irresistible Will leads to unresisted use of all seen and heard of objects—such as water &c. and heaven and the like. (6) Supremacy consists in the directing of the functions of all elements and elementals in accordance with one's own will. (7) Subjection (*Vasitâ*)

The eight perfections-anima, Mahima &c.

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lies in the capacity to retard the functions of the elements and elementals, and the non-subjection of one's own actions to their force. (8) And the Fulfilment of Desires is the 8th Perfection,—*e. g.* the power to turn poison into nectar and *vice versa*, and the like. Thus have the eight perfections—(*Siddhis*) *Attenuation* and the rest—been described.

Bodily excellence.

Bodily Excellence consists in beauty, freshness, and toughness of the body. *Indestructibility by the properties of elements* consists in the fact of the properties of earth etc., in the shape of solidity and the like, not offering any obstacle in the way of the Yogi's body. That is to say: The earth does not bind the functions of the body by means of its solidity; and consequently the gross body of the ascetic is able to move through the body of a mountain, or live inside a piece of stone Similarly water by its liquidity does not wet the body. The hot fire burns it not. The mobile wind does not move it. And lastly, uncovering space too covers his body, so that he becomes invisible even to men of great occult powers. Thus the Perfections arising from *Sanyamas* with regard to the *perceptible* have been described.

(2) Perfections resulting from Sanyama with regard to perception.

We next describe the Perfections due to the *Sanyama* with reference to *perception* (*Grahana*). *Grahana* is that by means of which (objects) are comprehended—*i. e.* the senses. These also have five forms—on account of the identity of cause and effect and that of the ob-

ject and its properties. These forms are: (1) Perception (*Grahana*), (2) Natural Form (*Swarupa*) (3) Egotism (*Asmitâ*), (4) Concomitance (*Anwaya*) and (5) Fruition (*Ârtha-vattwa*). Of these, Perception consists in the functions of the senses. The senses themselves constitute the Natural Form. Self consciousness constitutes Egotism; the Intellect is also included in this. Concomitance, like before, consists in Nature constituted by the three Attributes. Fruition is the same as before (*i. e.* as in the case of the *Grâhya-Sanyama*, explained above). When with regard to the senses, each of which is an aggregate of the aforesaid five forms, there is, through these five forms, *Sanyama* ending in Perception (of the real character of such senses), then there results a perfection consisting in the conquest of the sense-organs; for says the *Sutra*: "From the performance of *Sanyama* with regard to perception, nature egotism, concomitance, and fruition, (result) conquest of the sense—organs" [*Yoga-Sutra* III-47]. From this conquest proceed the three perfections: (1) Velocity as that of the mind (*manojavitwa*) (2) Uninstrumental perception (*vikaranabhâva*) and (3) the Conquest of Nature (*Pradhâna-jayitwa*). Of these the *Velocity like the Mind* consists in the acquirement of exceptional mobility of the body; it is by means of this faculty that great Occultists appear in a moment before their disciples merely on the latters,' thinking of them. The second, *Vikaranabhâva*, consists in the acquirement of such faculty as enables the senses to function with regard to objects proximate as well as removed,

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independently of the body, at the will of the Agent; that is to say, the all-pervading capacity of the Senses. The third, Conquest of Nature, consists in the subjugation of all Nature and its effects—which implies the capacity (in the Agent) of directing, at his own will, their operations. These three perfections, due to *Sanyama* with regard to the five-fold senses, are called Honey-drops (*Madhu-pratika*). Thus have been described the Perfections arising from *Sanyama* with regard to the sense-organs (*Grahana*).

(3) Perfections resulting from Sanyama with regard to the perceiver.

Now we describe the Perfections attending the *Sanyama* with regard to the *perceiver*. The perceiver—the Spirit—being of a different nature from both the cause and the effect and devoid of properties, there is no diversity of forms in this case. When there is *Sanyama* ending in direct perception, with regard to Spirit in general—but with special reference to a specific Spirit as characterised by certain limitations—then results the Agent's omniscience and supremacy over all existence;—says the *Sutra*: "Supremacy over all existence and omniscience (result), the moment the distinctive Knowledge of the three Attributes and the Spirit (is attained)"—(*Yoga-Sutra* III—49). This particular Perfection is called *Sorrowless* (*Visoka*), on account of the Aspirant having attained all that is desirable, and thus being free from all kinds of sorrow. And this Perfection implies the capacity in the Agent, like God, to direct the operations of all existence, Supremacy over all pheno-

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mena, and the irresistibility of his will with regard to Nature, Spirit &c. Omniscience will be explained later on. Another name for omniscience, which consists in the discriminative Knowledge of Nature and Spirit, is *Táraka* ; because it is brought about by *Sanyama* with reference to the discriminative Knowledge of the Attributes and the Spirit, and as such steers the way of the Spirit clear of the cycle of metempsychosis. This *Târaka* is thus defined by the aphorism: "The *Târaka* consists in Knowledge resulting from discrimination, which is omni-objective, semper-objective, and instantaneous" [*Yoga-Sutra* III—54]. We meet with a similar definition in the *Vishnu Purâna*: "Ignorance is like dense darkness, like the flame of a lamp is the Knowledge derived through the senses; and O Brahmarshi ! the Knowledge resulting from discrimination is like the Sun (dispelling all darkness)." We have already described (text pp. 51-52) the Perfections due to *Sanyama* ending in direct perception (of its object) with reference to the conception of one's own object as apart from that of others. And here we are treating of omniscience and the rest which are Perfections consequent on the *Sanyama*, ending in Spiritual perception, with regard to Spirit as distinct from *Buddhisattwa* (*i.e.* the three Attributes=Nature).

Highest perfection — Isolation (*Kaivalya*).

Having thus described the two Perfections arising from *Sanyama* with regard to the *perceiver*, the *Sutra* goes on to treat of another, and the highest Perfection, overtopping all others: "From indifference even to this (perfection), through destruc-

tion of the seed of evils, (results) Isolation (*Kaivalya*)" [*Yoga-Sutra* III—50]. The meaning of this *Sutra* is this: All evils in the shape of troubles (*Klesa*) and actions (*Karma*)—which are the seeds of (the tree of) metempsychosis—having been utterly destroyed by Spiritual Knowledge, there arises (in the Aspirant) an indifference, the idea of 'Enough,' with regard to the two Perfections just mentioned (omniscience and supremacy over all existence); and from this indifference results another Perfection—*viz.*, Isolation (*Kaivalya*). As is mentioned in the *Moksha-Dharma*: "Dispassion constitutes the highest process of liberation. And from Knowledge proceeds Dispassion which leads to Liberation."

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That is to say, if, the Knowledge remaining incomplete, there is left (in the aspirant) an everlasting affection for Omniscience, then, in that case, the two aforesaid Perfections resulting from *Sanyama* are obstacles in the way of the highest Perfection, Isolation.

Thus, then the perfections proceeding from all principal *Sanyamas* have been described. The process of Liberation without any idea of the Perfections ending with Omniscience has already been described. Now we are going to describe the process of the accomplishment thereof. To the question—"when the Aspirant in his physical body, attains the divine state, and when the perfections, *Attenuation* and the rest, are brought about, then—is there any need of any cause other than the qualities brought

Process of the accomplishment the set of perfections ending in Omniscience.

about by Volition and Meditation?"—the *Sutra* replies: "Change of kind results from the filling up of Prakriti." [*Yoga-Sutra* IV—2]. That is to say: the change of the human body into that of the Gods and the rest, is due to the transmutation (*literally*, filling up) of the specific forms of the Attributes, Goodness and the rest (the material causes of the body) which are capable of producing the bodies of Gods and others. With regard to this transmutation, the virtue, &c., due to Volition and Meditation, tend to remove the obstacles in the shape of vice etc., and as such are mere auxilliaries, and not the chief agents urging the material causes to action; because the material causes are, by themselves, capable of all sorts of developments (*i. e.* changes); and thus the independence of Nature (the Material cause of the Universe) is left undisturbed. Says the *Sutra*: "In (the mutation of) the Material cause the auxiliary (virtue) is inefficient; from it proceeds the piercing of the covering, as (in the case of) the husbandman" [*Yoga-Sutra* IV—3]. Here the "filling up (transmutation) of the material cause" includes also "the removal" thereof; and the "change into other kinds" includes the Perfections, Attenuation (*Anima*) and the rest. Thus then from the transmutation and removal of the material cause in due order proceed all the Perfections. By this, we come to the conclusion that the instantaneous development of the bodies of Vâmana, Nrisinha and others, was due to the transmutation of the Material Cause. Similarly the fact of the contraction of the whole ocean

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when drunk off by Agastya, can be explained on the ground of the removal of the Material Cause. The multiplication of bodies (*Kâyavyuha*) however is brought about by the congregation of the material causes, the different kinds of bodies. In reply to the question--" During the process of body--multiplication, has the ascetic to produce, out of the material cause of the mind, a different Mind fitted to each kind of body, or does he direct (the operations of) all kinds of them, by his own single Mind "--we have the decisive aphorism: " The created Minds (proceed) soley from Egoism" [*Yoga-Sutra* IV--4]. The meaning of this is this: Pure Egoism is Self--consciousness (*Ahankara*), and from this, by the mere will of the ascetic, proceed many Minds fitted to different bodies. If it were not so, it would not be possible to have, at the same time and through the same Mind, in different bodies, the contradictory elements of Experience (*Bhoga*), Meditation and the like. That is to say, (in accordance with the theory of the same Mind for all bodies) we could not explain the fact of the omniscient Vishnu having accepted ignorance through his own (omniscient Mind) at the time when he had the body of Rama and acted his part. And further we find in the *Smritis* the mention of contradictory actions by the same ascetics in different bodies: " One (body) enjoys objects, another performs austere penance. The Lord of Meditation develops as well as dissolves (many) bodies." The creative Mind, however, is the only efficient cause of the action as well as the suppression of the created Minds; for says the *Sutra*: " In the diverse tendency of the many

(created Minds) the impelling Mind is one (the creative Mind)" [*Yoga-Sutra* IV—5]. However we do not hereby set aside the possibility of the direction of many bodies by a single Mind; because the will of the *Yogi* is free. In the same way is also explained the creation of the world by *Hiranyagarbha*, as being due to the transmutation of the Material Cause. The transmutation of the Material Cause implies also the connection (of the *Yogi*) with the conditions of other living beings; and it is by such connection with other living beings, that the ascetic creates (objects of enjoyment such as) elephants, horses and the like, and enjoys them. The explanation of the accomplishment of such births is similar to that of the accomplishment of Meditation. The difference between the two however lies in the fact that the Mind purified by Meditation is a direct cause of Liberation, through spiritual perception,—which the Mind accomplished by birth &c. can never be. Perfection has been said to be of five kinds, in the *Sutra*: "The Perfections are produced by birth, herbs, incantations, religious austerity and *Samadhi*" [*Yoga-Sutra* IV—1]. The Perfections due to birth are those of the Devas—Attenuation and the rest; those due to herbs belong to the Asuras—great strength, making of gold and the like; those due to incantations are the moving in space and the like by means of special incantations; those due to religious austerity include the accomplishment of one's wish by means of penance; and lastly, those due to *Samadhi* have already been described (*see above*). The

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Perfections, belonging to Prahlada and others, brought about by devotion, are included in those due to religious austerity; for we have the *Smriti*: "By means of a tinge of devotion, is produced high and inexhaustible virtue."

Thus ends the third section of the YOGASARASANGRAHA *of Vijnana Bhikshu, in which are described the Perfections arising from Meditation.*

SECTION IV.

OF ISOLATION.

We have explained the Superhuman powers attendent upon Meditation. Now we are going to explain the principal result of Knowledge and Meditation--*viz*: Isolation.

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With reference to this we have the aphorism: "Isolation is the regression of Attributes, devoid of the Soul's purpose; or it is the abidance of the Sentient Faculty in its own nature" [*Yoga-Sutra* IV—33]. "Attributes"=*Sattwa*, *Rajas* and *Tamas* as developed into *Buddhi*." "Isolation"—Solitariness; and this, consisting in natural separation, belongs equally to the Attributes and the Spirit. That is to say Discriminative Knowledge leads to Superior Dispassion; and this brings about the Absolute regression or dissolution of the

Isolation—Kaivalya--defined and explained.

Attributes which have been the accessories of the Spirit, and which are (now) devoid of Its purpose; and from this regression results Absolute Separation or Isolation,—but not destruction, for, says the aphorism: "Destroyed in the case of him whose purpose has been attained, she is still active, for she is common to others besides him" [*Yoga-Sutra* II—22]. This is the First Isolation, a property of *Nature*. The Second is the abidance of the Spirit in Its own nature, which is no other than the Sentient Faculty itself, separated from the limitation imposed in the shape of reflection (cast upon it by matter). In both cases however, the end is the same--*viz*: the (attainment of the) Soul's purpose, the extirpation of pain. Hence the aphorism: "What is to be shunned is pain not yet come" [*Yoga-Sutra* II--16]. This our doctrine is not contradictory to the Sankhya doctrine, as laid down in its first aphorism; "The final aim of the Spirit is absolute extirpation of the three kinds of pain" [*Sankhya-Sutra* I--1]. The Vedanta theory is that emancipation consists in the return of the Human-self to the bosom of the Supreme-Self. And our theory is not contradictory to this either; because the *return*, mentioned here, is only the Non separation of the Human-self from the Supreme-Self, on the dissolution of the limitations attaching to the former,--like the return of the rivers into the ocean. And this *return* finally leads to the non-existence (of the Human Self) in the

The yoga view of isolation reconciled with the Sankhya, the Vedanta, the Vaiseshik and the Nyaya views.

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form of something other (than the Supreme-Self). The Vaiseshika theory is that emancipation lies in the destruction of all specific qualities. This too is not contrary to our views; because we can explain the imposition of the *destruction of qualities* (which is Moksha) on the Spirit, as being of the same character as that of the conditions, the specific qualities, on the conditioned Spirit (the Human-Self). And lastly our theory quite coincides with the Nyaya theory which asserts emancipation to be the *absolute cessation of pain*;--the only difference between us lying in the fact that we assert that the cessation of pain is the purpose of the Soul, in the relation of the experience and the Agent (*Bhoga --bhoktri—bháva*), and not in that of *Samavaya* (inherence, the relation of the quality to the object qualified, a permanent relation): (as laid down by the Naiyayikas). We however cannot allow the assumption of the so called Neo-Vedantis, that final Emancipation consists in the attainment of Eternal Bliss; because we can find no aphorism in support of this in any recognized system of philosophy; and because it is contradictory to all *Sruti*, *Smriti* as well as reasoning. As instances of *Srutis* precluding pleasure from the state of emancipation, we have the following:—(1) "One who has attained Knowledge renounces *Pleasure* and pain" (*Kathopanishad* II--12) and (2) "*Pleasure* and pain do not touch one (who has attained to Knowledge) without physical body" [*Chhandogya-upanishad* VIII—12—1]. As *Smritis* we have the

The refutation of the Neo-Vedantic theory of Emancipation as consisting in pleasure.

following: "The agent will cross over the illimitable and turbulent ocean of metempsychosis, when he thinks all that is (called) pleasure to be (really) pain. A man resolved into the Supreme Self by means of Knowledge and action, is never touched either by pleasure or by pain." The reasoning (overthrowing the Neo-Vedantic theory may be thus summed up): If Emancipation were an effect (produced), it would be impermanent; and if (to avoid this you assert it to be) permanent, then it would ever continue in its accomplished form, and as such could not be the object of the Soul (being within his reach; and as such the laying down of the means to Moksha—*Sravana*, *Manana* and *Nididhyasana*—would be purposeless). Again, you cannot assert that Emancipation consists in the attainment of eternal pleasure; because this attainment too cannot free you from the two horns of the dilemma based on the fact of the pleasure being either permanent or transient. Further, you cannot assert that the purpose of the Soul is the destruction of ignorance and the like covering of everlasting pleasure;—because we all know the purpose of the Soul to consist in the *experience* of pleasure; and no '*covering*' (*avarana*) is possible, because intelligence is permanent (and as such will lighten up everything). (The Neo-Vedanti *objects*): "If it is so, how do you explain the *Sruti* and *Smriti* passages which mention supreme bliss (as constituting Emancipation)?" We reply: your objection does not hold; because very good explanations of such passages are afforded by the definitions given in the treatises on Liberation:

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"(In this world) all is pain, there is no pleasure,—and this (Liberation), being the means of the alleviation of pain for the pain—stricken, is called 'pleasure'. The desire for pleasures is pain; and real pleasure lies in the cessation of both pleasure and pain"—such passages having explained pleasure as consisting in pain, give it the name of *pain*; and give the name of *pleasure* to the *cessation of such pain* (*i. e.* both pain and pleasure); because this (cessation) has the property of being acceptable (to the Spirit). Hence we have the *Sankhya-Sutra*: "(The name *bliss* is given) to the *cessation of pain*, only in its secondary application" [V—67]; and, "(The cessation of pain is called *bliss* only) as eulogising Liberation for the sake of the dull—headed (people)" [V—68]. The attainment of pleasure is only a secondary emancipation, realised in the regions of Brahma. Thus briefly has Isolation been explained.

The winding up of the treatise.

The kernel of the science of Yoga has thus briefly been described. Nothing more of the system of Yoga is needed for aspirants to Liberation.

The nature of discriminative Knowledge explained in the *Sankhyasara*.

In the *Sânkhya-sârâ* we have explained in detail, the discriminative Knowledge (of Nature and Spirit); and do not dilate upon it here for fear of being too prolix.

God treated of in detail in treatises on Brahma.

In the treatises on Brahma—the *Brahmaprakarana* and the *Brahmâdarsa*—the Supreme Lord has been described; and He is not described here, for the sake of brevity.

The process of creation &c. is to be accepted here in accordance with the Sankhya; because both these systems have a common name (Sankhya proper being the *Niriswara* Sankhya; and Yoga being the *Seswara* Sankhya) and propound common doctrines.

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The process of Creation — the same as given in Sankhya.

Whatever portion of the Yoga system is discarded by the Sankhya—such as those treating of God &c.—ought to have been established here; but these have already been so done in my treatises on the Vedanta and Nyâya.

The points of difference between Sankhya and Yoga—such as the existence of God—treated of in works treating of Brahma.

Two subjects however were left untouched even by these—(1) The *Sphota*, and (2) the Powers of the Intellect. Consequently we now briefly establish these by refuting the reasons (against these) brought forward by the Sankhya.

Introduction of two new subjects —*Sphota* and Powers of the Internal organ.

Sound is of three kinds: (1) The object of the sense of speech, (2) the object of the sense of hearing, and (3) the object of the Intellect alone. The Sound characterised by the different parts of the mouth—throat, palate &c.,—is the object of the sense of speech, being its effect. The Sound produced by sound, removed from the sense of speech and located in the ear, is the object of the sense of hearing, being perceptible by it. The words "Jar" and the like however are the objects of the

Sound divided into three kinds

Intellect alone;—because, as will be explained hereafter, they are perceptible to the Intellect alone. To these latter is given the name *Sphota*, because they disclose or bring out (*i.e.* denote) objects (their meanings). Such a word (*Sphota*) is different from the letters as severally uttered by the sense of speech:—because each letter lasting only for an instant, there can be no unision of these, and so we could not get at what we call a "word", and as such the utterance could not point to any object (as its denotation) [if we did not assume this *Sphota*, a name applicable to the word as a whole, apart from the letters constituting it]. This *Sphota* is brought about by a single exertion of a particular kind (on the part of the Agent); for if *many* exertions were required for the utterance, we could not call it *one word*, and it would not be able to denote its meaning. The discloser or manifester of this *Sphota* is the cognition of the last letter as characterised (preceded) by a particular series (of letters). For the following reason also is the Intellect said to be the only cogniser of *Sphota*: The cognition of the particular order of letters being possible only by the Intellect, it is much simpler to attribute the agency of the disclosure of the *Sphota* word to the cognition of the said series than to any other agency; because of the relation of co-extensiveness (between the cognition of the *Sphota* word and that of the particular order of letters).

The definition of Sphota.

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It is for this reason that the cognition of *Sphota* is not possible by means of the ear: because it is

impossible for the ear to catch a particular order of letters—such as *Gha* followed by *ta*—because each letter lasting only for an instant, their unision is impossible; and the only proper explanation left open is to explain the impression left by each letter and the memory as impressed by these,—both located in the internal organ—as auxiliaries to the internal organ (*i. e.* the Intellect) [which would thus be able to comprehend the *Sphota* in its full form.]

Necessity of postulating a *Sphota* apart from the constituent letters, questioned.

Objection: We may apply the name *pada* (word), as implying the power of connoting the special meaning, to the discloser of the *Sphota*, *viz.* the last letter accompanied by a particular set of letters;—and so have done with a supernumary *Sphota* altogether;—according to the maxim which declares that when the action of the effect can be done by the cause there is no necessity of postulating the separate existence of the effect. This is what is declared by the *Sankhya-Sutra*: "There is no such sound as *Sphota*, because of cognition (of ordinary sound) and non-cognition (of *Sphota*)" [*Sankhya Sutra*, V—57]. The singleness of the word too can be explained by the singleness of the last letter as characterised by the particular set of preceding letters.

Reply to the above: The necessity of such assumption of Sphota.

We *reply* to the above: Your method of reasoning strikes at the root of all wholes (for the functions of all these could be explained by their constituent parts). Because in accordance with the maxim that you have just quoted,

it would be far simpler to attribute the causal agency of the fetching of water &c. (in the case of the water—jar) to the various parts (of the jar) as characterised by its non-material cause, the particular connection (of the parts), than to any other foreign agency. And the idea of singularity of the water—jar also would be explained like the singularity of the forest (that is, by taking all the parts collectively). If you urge that "atoms (which form the parts of all substance) being in themselves imperceptible, if all substances were only agglomerations of these, they could not be perceptible ; and for this reason we should have a *whole*" ;—then we could urge the same reason for the *Sphota* also: The particular order of letters being made up of moments, which are imperceptible in themselves, if words were nothing more than the last letter as characterized by a certain order of letters, then it could not be perceptible; consequently we must postulate a *Sphota* (a name applicable to the word *as a whole*). And further, our postulation of the *Sphota* being based on *Sruti*, our position is not a whit weakened by the absence of ordinary proofs. To explain: The *Srutis*,

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having spoken of the three *mâtrâs* of the *Pranava* (*Om*)—*a*, *u*, and *m*—as being the three deities Brahmâ, Vishnu and Siva, declare a fourth *mátrâ* of the same, as indicating the Supreme *Brahma*, over and above the three aforesaid deities of the *Pranava*. And this fourth *mâtrâ*, apart from the first three, is nothing more than the *Sphota*. It is this again which is called the *Ardha-mâtrâ*. When,

like a heap, the letter and word are not separated, one half may be said to be the letter and the other half, the word. Just as the whole can never be talked of as apart from its parts; so a word cannot be uttered apart from its constituent letters. Hence the *Smriti*: "The Goddess is the *Ardhamâtrâ* which is unutterable in any specific way" (*i. e.* apart from the letters). [*Markandeya Purana—Durgasaptasati* I.]

The forms of *Nada* and *Bindu*.

Question: 'We grant the explanation of the *Ardhamatrâ*: but what are the forms of *Nâda* (the nasal sound produced by a semi-circle ◡) and the *Bindu* (the dot over the semi-circle ◡̇)'? *Answer*: When the *Pranava* is being uttered there is a peculiar sound resembling the blow of the conch or the pipe, which is called *Nâda*; and the final stage of this *Nâda* which is extremely subtle and almost equal to nothing, is called *Bindu*. Thus it is decided that as the *whole* is something other than the parts (severally), so the *Sphota* is something other than the letters (constituting the word). If it is urged that in that case a sentence would also be a *Sphota*,—we reply, that there being no objections to this, let it be so.

The powers of the Internal Organ — (*Antahkarana*.)

The *Sphota* has been established. We are now going to establish the powers of the Intellect. The Internal Organ of each individual, being the substrata of all residua left by Virtue and Vice, is permanent. The Unseen Cause &c., cannot be said to be mere properties of Nature;

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because that would lead to the anomaly of the Unseen Cause belonging to one person causing pleasure or pain to another (because Nature is one and the same for all individuals). This Internal Organ cannot be said to be atomic (as the Nayayikas would say); because ascetics are capable of having the perception of the whole universe at one and the same time (which could not be if the Internal Organ were atomic); and in the case of the non-ascetic also the simultaneous functioning of more than one sense is possible—as in the eating of a large bread. It cannot be urged that to the ascetics belongs a special connection (with objects) in virtue of the Meditation;—because all his perceptions being explicable by the ordinary relations of *Sanyoga-Sanyukta-Samavâya* (the relations* of inherence with that which is conjoined to the conjunction), it would be an unnecessary multiplication of assumptions to postulate a separate mode of connection for the ascetic; and because such an assumption would lead to mutual anomaly (*i.e.* irregularity in the method of the two connections; the ordinary one and the one peculiar to the ascetic); and lastly because the assumption of a sub-class within the class of perception, would lead to a purposeless multiplication of assumptions. In our system however the Internal Organ being capable of comprehending all objects (simultaneously), all that is done for it by the Virtue of Meditation is the removal of the covering of darkness: and it is an

* A cumbrous technicality of the Nyaya. For an explanation the reader is referred to the *Nyaya-Muktavali Kârikâs* 59 *Et. Seq.*

established fact that in deep sleep *Tamas* (Darkness) is an obstacle in the way of the function of the Mind. Nor can the internal organ be said to be of the middle size; because in that case it would be destroyed at the Universal dissolution, and so could not be the substrate of the Unseen Cause (*adrishta*) and other residua. Thus we see that the only course open for us is to postulate for the internal organ, an all-pervading character. As says the *Smriti*: "There are three *Âkásas*—(1) that of the Mind, (2) that of intelligence, and (3) the ordinary Âkâsa. Of these, the *Âkàsa* of intelligence is by far the subtlest."

The all—pervading character of the Internal Organ questioned by the Sankhya on the authority of the declaration of its motion by a passage in the *Smritis*.

Objection: "If the Internal Organ were all-pervading, then, though we could explain its limited functioning on the ground of the covering of *Tamas* &c.,—yet the proceeding of human individuals to other regions could not be explained. Hence the *Sankhya-Sutra*:* "The Internal Organ is not all-pervading, because it is an organ &c. &c." [*Sânkhya-Sutra* V—59]; and "on account of Sruti passages declaring its motion" [*Ibid* V—70]. And further, such being the case the proper course would be to postulate the covering as belonging to the

P. 69.

* The reading of the Sutra as given in the text is perceptibly wrong. So the translation adopts the reading noted in the footnote which tallies with the real Sutra. The text further quotes "*Tadatichyuteh*" as another Sutra; but there is no such Sutra; the correct form being is "......*Tadgatisruteh*" (*Sankhya-Sutra* V—70).

Intelligence;—and then wherefore should be assumed the Internal Organ to be all-pervading? In the case of intelligence the covering assumed will be such as forms an impediment to Knowledge.

To the above we make the following reply: The *Sruti* declaring motion of the Internal Organ is to be explained as in the case of the Self with reference to the limitations, life, sense-organs &c; and further, the character of the Internal Organ being twofold—as cause and as effect—motion is applicable to it in the character of the latter. And such twofold character of the internal organ is necessary to the *Sankhya* also; for, if the internal organ were an effect only, then we could not explain the *Sankhya-Sutra*: "Virtue &c., are properties of the Internal Organ" [*Sankhya-Sutra* V—25]. And if on the other hand, it were absolutely eternal, we could not explain the aphorisms declaring the production of the Great Principle and the rest. The assertion—"the proper course is to postulate covering for the Intelligence only"—is unreasonable; because to absolute Intelligence, there can be no covering in the shape of impediments to Knowledge. Nor can it be urged that,—"the connection of Intelligence with objects forms the obstacle in the reflection &c. (of the object in the Intelligence),"—for even then the perception of Self could not be explained; because in the absence of an organ there can be no connection of anything (here Self) in itself through reflection &c. And further the fact of the Internal Organ being the substrate of

Reply: The *motion* mentioned in the Smriti refers to the limitation of the organ.

volition, action &c., having been established, the perceptions, in a dream, of jar &c., are considered its developments (or phases), on the ground of the propriety of the co-extensiveness of the cause and effect. These very phases (of the Internal Organ) of the form of jar and the rest, are reflected in Intelligence, and it is as apart from the Internal Organ, that the jar &c., are perceived in their external forms. Hence what is meant by 'Covering' is the obstacle in the way of the aforesaid developments*......And further, the perception of coverings over the external organs leads to the inference of an internal covering located over the (Internal) Organ. And the absence of a covering over Self is declared in the *Sruti* as well as the *Smriti*.

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Objection—How can the all-pervading Internal Organ, be an effect? *Reply*—It can be explained on the ground of limitations, like the Akasa (the limited form of which is *caused* by the Nature of Akasa which is uncaused.)

Objection: "The Internal Organ being all-pervading, how can it be an effect?" *Reply*: "No (your objection does not hold): because just as from the all-pervading Nature of *Âkâsa* proceed, in its limited phase, the caused *Âkâsa*,—so in the same manner, we could explain the production—from the Nature of the Internal Organ, through change in another Attri-

* Here in the text we meet with an apparently absend reading—'*Tannaiva Yuktam*'—which would mean that no covering is possible for the internal organ; but as such a covering has been distinctly laid down on p. 68, line 10, we cannot but conclude that the reading is wrong; the proper reading should be—"॰रणतयायुक्तम्".

bute,—of its particular development, the limited Internal Organ. This fact is borne out by *Sruti* as well as *Smritis*.

The notion of Time traced to the notion of *moments* (Kshana). The refutation of the Nyaya, Vaiseshika and Sankhya views of Time.

The powers of the Internal Organ have been established. We are next going to establish the existence of Time, in the form of moments. The *Nyaya* and the *Vaiseshika* declare that like *Âtmâ*, Time is one and indivisible; and this single entity gives rise, by means of different limitations, to the idea of seconds, minutes, hours, days, months &c. And so they discard any separate entity in the shape of *moments* (*Kshana*). The *Sankhya* on the other hand denies any such separate entity as Time, in the *Sutru:* "The notion of Space and Time proceed from *Âkâsa* &c." [*Sankhyâ-Sutra* II--12]; and thereby also declares that it is *Âkâsa* which under diverse limitations gives rise to all the notions of time, from a moment upto its highest measure. Both these theories are untenable. There is no fixed limitation which can lead to the notion of moments &c., by means either of *Âkâsa* (as according to Sankhya) or the indivisible Time (according to Nyáya). To explain: Others (Sankhya and Nyâya) mention,—as the limitation causing moments &c., by *Âkâsa* and Time—the action of atoms &c., as characterised by connection with the next point in space (declaring the interval of Time and Space, between the connection of the atom with the first and that with the second, as one unit of time). Here if the

action, spoken of as characterised by the said connection, only be either the object qualified (the jar) or the qualification (black) or the relation of these two,—then, all these three being permanent according to others (Nyàya and Sânkhya), they cannot lead to the notion of moments &c. If however the action be other than these three, then, it is only a particular name given to a distinct entity; and it is this which we call Time called *Kshana*, as distinct from all other permanent Substances. It is neither *Âkâsa* nor the indivisible Time; because the requisite explanation of the notion of a moment having been afforded by Time as postulated by us, there is no need of assuming another explanatory agency as belonging to something else (Âkâsa or Indivisible Time), characterised by moments &c. Such qualified moment (postulated by us) is flitting, being a particular phase of the naturally transient Nature; and as such we cannot be charged with the offence of postulating an Entity apart from Nature and Spirit. The different measures of time—Days, Months &c.–are only particular forms of the afore-said Moment of Time; and there is no ground for postulating the existence of an indivisible Time. The notions of 'now,' 'to-day' and the like are also due to the diverse agglomerations of moments. The eternality of time, mentioned in *Srutis* and *Smritis*, can be explained as refering to its uninterrupted flow. Consequently it is decided that it is necessary only to postulate the existence of Time *in moments*; and not that of indivisible Time;—and that *Âkàsa*

P. 71.

cannot afford the requisite explanation of the notion of Time. In the same manner can all our theories, that are opposed to the *Sânkhya*, be proved by the intelligent.

Thus Ends the Fourth Section of YOGASÂRA-SANGRAHA, *wherein is described* ISOLATION.

Thus Ends the YOGASÂRASANGRAHA *of Vijnana Bhikshu.*

योगसारसंग्रहः ।

श्रीविज्ञानभिक्षुविरचितः ।

वाराणसीनिवासिश्रीयुतगोविन्ददासमहाशय-
प्रोत्साहितेन वाराणसीस्थराजकीयसंस्कृत-
पाठशालीयपुस्तकालयाध्यक्षेण
पण्डितविन्ध्येश्वरीप्रसादशर्मणा
संस्कृतः ।

तत्त्वविवेचकग्रन्थप्रसारकसमित्या प्रेरितानां राजाराम-
तुकाराम तात्याभिधमहाशयानां निदेशेन

मुम्बईनगरे

तत्त्वविवेचकयन्त्रालये १९७९ तमे वैक्रमाब्दे मुद्रितः ।

मूल्यम् सार्धरूपकम् ।

ॐ श्रीगणेशाय नमः ॥

योगसारसंग्रहस्य भूमिका

विज्ञानभिक्षुणा सांख्यप्रवचनभाष्ये भूमिकायम् "अधिकं तु ब्रह्ममीमांसाभाष्ये प्रपञ्चितमस्माभि"-रिति[1] प्रतिपादितम् । तदवलोक्य विज्ञानभिक्षुकृतं ब्रह्म-मीमांसाभाष्यमन्विष्यन् तद्विरचितं तद्भाष्यं[2] सांख्यका-

(१) एशियाटिक्सोसाइटीद्वारा मुद्रिते पुस्तके ७ पृष्ठे ऽवलोक-नीयम् ।

(२) ग्रन्येऽस्मिन् श्लोकानामष्टौ सहस्राणि स्थूलगणनया सम्भा-व्यन्ते ।

तत्र प्रारम्भवाक्यम् ।

"सर्वत्र यो यत्र सर्वं यश्च सर्वमतो भवेत् ।
चिदचिच्छक्तये तस्मै नमश्चिन्मात्ररूपिणे ॥
अन्तर्यामिगुरूद्दिष्टज्ञानविज्ञानभिक्षुणा ।
ब्रह्मसूत्रऋजुव्याख्या क्रियते गुरुदक्षिणा ॥
श्रुतिस्मृतिन्यायवचःक्षीराब्धिमथनोद्धृतम् ।
ज्ञानामृतं गुरोः प्रीत्यै भूदेवेभ्योऽनुदीयते ॥
परिवेषव्यसद्बुध्या मोहिन्येवाथ दानवान् ।
कुतर्कान् वञ्चयित्वेदं पीयताममृतेप्सुभिः ॥

रिकाभाष्यम्¹ योगसारसंग्रहम्² ईश्वरगीताभाष्यम्³ प्रश्नोपनि-

पीत्वैतद्बलवन्तस्ते पाषण्डासुरयूथपान् ।
विजित्य ज्ञानकर्मभ्यां यान्तु श्रीमद्गुरोः पदम् ॥" इत्यादि ।

समाप्तिवाक्यम् ।

"ब्रह्मादिभिरशक्येऽस्मिन् ब्रह्मतत्त्वनिरूपणे ।
साहसं मद्विधस्येह भगवान् क्षन्तुमर्हति ॥
अथवाज्ञानतोप्यस्मिन्नापराधोऽल्पको मम ।
सर्वकर्तुर्हि भवतो दारुयन्त्रसमा वयम् ॥
किञ्चापराधः कर्तुः स्यान्नाहं कर्ता चिदात्मकः ।
नापि बुद्धौ विवेकित्वाद् धर्माधर्मसमुद्भवः ॥
यत्साक्षिबुद्धिकृतया सेवया शास्त्ररूपया ।
आत्यन्तिकीं दुःखहानिमीशस्तस्मै प्रयच्छतु ॥
येन भूयो न धीदुःखं भोक्ष्ये दृश्यमनातिगः ।
त्वय्यनन्ते सुखाद्भुतस्थे शयिष्ये च * * * * ॥"

इति ब्रह्ममीमांसायां श्रीविज्ञानभिक्षुकृते विज्ञानामृताख्य ऋजु-भाष्ये चतुर्थाध्यायस्य चतुर्थः पादः ॥ शुभमस्तु ॥संवत् १७७५ मिती पौषशुक्लपौर्णमास्यां शुक्रवासरे लिखितम् ॥

(१) पुस्तकान्ते "विज्ञानभिक्षुविरचितं सांख्यभाष्य" मिति लिखितम् वस्तुतस्तु "भाष्यं चात्र गौडपादकृत" मितिग्रन्थान्तिमश्लोकेन गौडपादाचार्यकृतं भाष्यमित्यवगम्यते ॥

(२) योगसारसंग्रहोऽयमेव ॥

(३) अस्मिन् ग्रन्थे श्लोकानां सहस्रत्रयम् ।

तत्र प्रारम्भवाक्यम् ।

" यो मायया त्रिगुणया विरचय्य विश्व-
मंशैः प्रविश्य बहुशोऽभवदेक आत्मा ।
यस्माच्च भिन्नमपि सर्वमभिन्नमद्धा
मा मेऽपसपर्तु हृदो हृदयेश्वरोऽसौ ॥ "

षदालोकम् चोपलब्धवान् । उपलब्धेष्वेतेषु निबन्धेषु योग-सारसंग्रहं स्फुटं निखिलयोगशास्त्ररहस्योपपादनेच्छया प्रायः

समाप्तिवाक्यम् ॥

" सर्ववेदान्तसारार्थसंग्राहिण्या अतिस्फुटम् ।
भाष्यमीश्वरगीतायाश्चक्रे विज्ञानभिक्षुकः ॥
एतेन भगवद्गीताव्याख्यापेक्षापि यास्यति ।
शब्दादिभेदमात्रेण गीतयोरर्थसाम्यतः ॥ "

इति कूर्मपुराणे ईश्वरगीतासूपनिषत्सु विज्ञानभिक्षुकृतभाष्ये दशमोऽध्यायः ॥

(१) अस्मिन् ग्रन्थे श्लोकानां सार्द्धपञ्चशतानि ।

तत्र प्रारम्भवाक्यम् ।

अथ प्रश्नोपनिषद्व्याख्यायते । ॐ सुकेशी च भारद्वाजमित्यादि । प्रणवोच्चारणं सर्वविघ्नोपशमार्थम् । सुकेशी नामतः । भरद्वाजस्यापत्यं भारद्वाजः । तथा शिबेरपत्यं शैब्यः । सत्यकामो नामतः । तथा सौर्यायणी नामतः । गर्गस्यापत्यं पुमान् गार्ग्यः । तथा कौशल्यो नामतः । अश्वलायनस्यापत्यमाश्वलायनः । तथा भृगोरपत्यं भार्गवः । वैदर्भिर्नामतः । तथा कबन्धी नामतः । कत्यस्यापत्यं कात्यायनः । ते हप्रसिद्धौ । एते षट्संख्या मुनयो ब्रह्मपरा वेदतत्परा ब्रह्मनिष्ठाः कार्यब्रह्मोपासकाः । पञ्चब्रह्मान्वेषमाणा ज्ञातुमुद्युक्ता बभूवुरित्यर्थः ।

समाप्तिवाक्यम् ।

इति विज्ञानभिक्षुकृते वेदान्तालोके प्रश्नोपनिषदालोकः समाप्तः । अत्र " वेदान्तालोके " इत्यादिदर्शनात् प्रतीयते विज्ञानभिक्षुणो ईशाद्युपनिषद्दशकं व्याख्यातमिति ॥

(२) विज्ञानभिक्षुविरचितं सांख्यप्रवचनभाष्यं योगवार्त्तिकं सांख्यसाराख्यं प्रकरणं च मुद्रितमिति सर्वत्र सुप्रसिद्धमेव ।

प्रशस्तपादभाष्यव्याख्यानं वैशेषिकवार्त्तिकं भिक्षुवार्त्तिकनामधेयं वाराणस्यामेकस्य संन्यासिनो निकटेऽस्ति तत्र श्लोकानां षट् सहस्राणि ।

स्वकृतसकलनिबन्धोपन्यासपूर्वकं[१] विज्ञानभिक्षुः प्रणीतवानित्युत्तमोत्तमत्वेनामुं विज्ञाय मुद्राद्वारा प्रकाशनायोद्युक्तोहं स्वकीयं[२] पुस्तकमेकमपरं च वाराणसीस्थराजकीयसंस्कृतपाठशालीयपुस्तकालयस्थमेव[३] पुस्तकद्वयमाकलय्य तेन तत्कार्यं सम्यग् भविष्यतीत्यवधारितवान् । अत्रान्तरे शास्त्रानुरागिणो वाराणसीनिवासिश्रीयुतगोविन्ददासमहाशया ज्ञात्वैतद्वृत्तं योगसारस्यैकं पुस्तकं[४] मह्यं दत्वा मां प्रोत्सा-

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प्रारम्भवाक्यम् ।

ॐनमः सच्चिदानन्दमूर्तये परमात्मने ॥

भवबन्धच्छिदे तस्मै ब्रह्मविष्णुशिवात्मने ॥

जिज्ञासूनां हितार्थं परमकरुणया यत् प्रणीतं सुबोधं ।

भूयोभिर्दुर्निवन्धैः परमिहकणभुक्तन्त्रमाच्छादितं तत् ॥

सम्यग्बोधायनालं भवति प्रतिमतां क्लेशनिर्वृत्तिकामो ।

भूयो विज्ञानभिक्षुः * * * * कुतुकाद्वार्त्तिकेनाधुना तत् ॥

समाप्तिवाक्यम् ।

कणभक्षमुनेस्तन्त्रे यतिविज्ञानभिक्षुणा ।

प्रशस्तभाष्यव्याख्यानव्याजेनाकारिवार्त्तिकम् ॥

(१) वार्त्तिकेऽस्माभिः प्रपञ्चितम् पृ. २ पं. ८ । पा. ६ पं. १६ । अथातो ब्रह्मजिज्ञासेत्यादिवेदान्तसूत्रैरशेषविशेषतो मीमांसितः अतोऽत्र दिङ्मात्रेणोच्यते पृ. १८ पं. २१ । मयापि वार्त्तिके सांख्यभाष्ये च प्रपञ्चितः पृ. ३५ पं. ८ । सांख्यसाराख्ये सांख्यप्रकरणे त्वस्माभिर्विस्तरतः पृ. ३५ पं. ८ । अन्येऽपि निवन्धाः पृ. ६४ पं. १६ अस्मिन् ग्रन्थे विन्यस्ताः ।

(२) इदं पुस्तकं वर्षशतद्वयात्पूर्वं लिखितमिति तदाकारेण जीर्णत्वादिनाऽनुमीयते अन्ते किञ्चित् खंडितम् ।

(३) नवीनं नातिशुद्धं सम्पूर्णम् ।

(४) प्राचीनं परिशोधितं सम्पूर्णम् ।

हितवन्तस्तावन्मुम्बईनगरे तत्त्वविवेचकपुस्तकप्रसारकसमित्याः प्रबन्धेनास्य ग्रन्थस्य मुद्रणं सम्यग् भविष्यतीति । एवं स्थिते श्रीयुतगोविन्ददासमहाशयैः प्रदत्तं पुस्तकं प्रथमत्वेन निरुक्तपाठशालीयं द्वितीयत्वेन स्वकीयं च पुस्तकं तृतीयत्वेन परिकल्प्य पुस्तकत्रयसंवादपूर्वकं संशोध्यामुं मुद्रितवान् । किं त्वस्य मुद्रणसमयेऽत्यन्तं ज्वरेण पीडितत्वात् मुम्बईनगराद्वाराणस्यां प्रूफ्पत्राणां बाहुल्येन गमनागमनयोर्दुष्करत्वादादर्शपुस्तकानामनतिसमीचीनत्वाच्चात्रानेकत्राशुद्धयो वर्तन्ते इति मुद्रितशुद्धिपत्रसंयोगेनामुं पठित्वा दृष्टिपूतं कृत्वा मामकीनं परिश्रमं सफलयन्तु विद्यानुरागिणो विद्वांस इति श्रीमन्तं विश्वेश्वरं प्रार्थये इति ॥

यद्यप्याचार्याणां जीवनचरितो यथा दुरूहस्तथा प्रतिपादितः किरणावलीसंवलितप्रशस्तपादभाष्यभूमिकायां न्यायकन्दलीसंवलितप्रशस्तपादभाष्यभूमिकायां च तथापि यथोपलब्धं निरूप्यते ॥

अयं विज्ञानभिक्षुराचार्यः कस्मिन् देशे कस्मिन् काले आसीदिति निश्चयः सम्यङ् न भवति तथापि एतद्विरचितब्रह्ममीमांसाभाष्यपुस्तकस्य विक्रमीय १७७९ संवत्सरे लिखितस्योपलम्भात् तत्र "अन्तर्यामिगुरूद्दिष्टज्ञानविज्ञानभिक्षुणा" ईश्वरगीताव्याख्यायामपि "भाष्यमीश्वरगीतायाश्चक्रे विज्ञानभिक्षुकः" इत्युपलम्भाच्चोक्तसमयात्पूर्वकालावस्थायी संन्यासी चेति नात्र विवादावकाशः । अधिकं तु बृहद्योगसारभूमिकायां योगतत्वकौमुदीभूमिकायां च प्रपञ्चयिष्याम इति ॥

योगसारसंग्रहस्य सूचीपत्रम् ।

प्रथमांशसमाप्तिः ।

चतुर्थांशसमाप्तिः ।

ॐ नमः परमात्मने ।

योगसारसंग्रहः ।

तत्र प्रथमोंऽशः ।

यः सृष्ट्वाब्जजविष्णुशङ्करमयं बुद्ध्याख्य सूत्रं मह-
त्तत्त्वं सत्त्वरजस्तमोमयमहामायामयाद्देहतः ।
अन्तर्यामितयोर्णनाभवदहो तेनैव कुर्वञ्जग-
च्चक्रव्यूहमिदं निजांशमशकान् बध्नाति तस्मै नमः ॥१॥

पतञ्जलिव्यासमुखान् गुरूनन्यांश्च भक्तितः ।
नतोऽस्मि वाङ्मनःकायैरज्ञानध्वान्तभास्करान् ॥ २ ॥

वार्त्तिकाचलदण्डेन मथित्वा योगसागरम् ।
उद्धृत्यामृतसारोऽयं[1] ग्रन्थकुम्भे निधीयते ॥ ३ ॥

तत्र पुरुषस्यात्यान्तिकस्वरूपावस्थितेर्हेतुश्चित्तवृ-
त्तिनिरोधो योग इति योगद्वयसाधारणं लक्षणम् । व्युत्थानकालीनश्च यत्किञ्चिच्चित्तवृत्तिनिरोधो नात्य-
न्तिकस्वरूपावस्थितिरूपमोक्षे हेतुः जन्मबीजक्ले-
शाद्यनुच्छेदकत्वात् अखिलवृत्तिसंस्कारानुच्छेदक-
त्वाच्च अतस्तत्र नातिव्याप्तिः । प्रलयकालीनस्य[2]

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१ सारोऽत्र—पा. २ पु. । २ समग्रसुषुप्तिकालीनस्य—इत्य-
धिकम् २ पु. ।

च वृत्तिनिरोधस्य व्यावर्तनाय आत्यन्तिकेति। स्वरूपावस्थितिश्चौपाधिकरूपनिवृत्तिः । स्वरूपस्य वाऽप्रच्यवः । तथा च स्मर्यते । मुक्तिर्हित्वा-न्यथाभावं स्वरूपेण व्यवस्थितिरिति। तत्र सम्प्र-ज्ञाताख्ययोगस्य मोक्षहेतुत्वम् तत्त्वसाक्षात्कार-द्वारा क्लेशाद्युच्छेदकत्वात् । असम्प्रज्ञातयोगस्य[2] चाऽखिलवृत्तिसंस्कारदाहद्वारा प्रारब्धस्याऽप्यति-क्रमेणेति वार्त्तिकेऽस्माभिः प्रपञ्चितं संक्षेपतश्चाग्रे-ऽपि वक्ष्यामः । योगाङ्गेषु ज्ञानभक्तिकर्मादिषु च यो-गशब्दो योगसाधनत्वान्मोक्षोपायत्वाच्च गौण इति ॥

अथ का निरोद्धव्याश्चित्तवृत्तयः को वा निरोध इति । उच्यते । प्रमाणविपर्ययविकल्पनिद्रास्मृतय इति पञ्चविधाश्चित्तवृत्तयः । इच्छाकृत्यादिरूपवृत्ती-नां चैतन्निरोधेनैव निरोधो भवति। तत्र प्रत्यक्षा-नुमानागमाः प्रमाणानि । इन्द्रियद्वारा या बुद्धेर्यथा-र्था वृत्तिः सा प्रत्यक्षं प्रमाणम् । ईश्वरसत्त्ववृत्तेः संग्रहाय तज्जातीयत्वमत्र विवक्षणीयम् । बुद्धि-वृत्तिश्च प्रदीपस्य शिखावद्बुद्धेरग्रभागो येन चित्तस्यै-काग्रताव्यवहारो भवति। स एव च भाग[3] इन्द्रिय-द्वारा बाह्यार्थे संयुज्य अर्थाकारेण परिणमते ।

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१ चा—पा. २ पु. । २ असम्प्रज्ञाताख्यस्य—पा. २ पु. । ३ स एवाग्रभाग—पा. २ पु.

मूषानिक्षिप्तद्रुतताम्रवत्[1] । तथा च सांख्यसूत्रम् । भागगुणाभ्यां तत्त्वान्तरं वृत्तिः सम्बन्धार्थं सर्पतीति । यतो बुद्धिर्विषयेषु सम्बन्धार्थं सर्पति गच्छति इति हेतोर्वृत्तिर्बुद्धेर्भागोऽग्नेः स्फुलिङ्गवद्विभक्तांशो बुद्धेरिच्छादिवत् गुणश्च[2] न भवति द्रव्यस्यैव क्रियासम्भवादित्यर्थः । सा च वृत्तिः पुरुषे[3] प्रतिबिम्बिता सति यद्भासते तदेव प्रमाणस्य फलं प्रमेत्युच्यते । तदेव च द्रष्टुर्वृत्तिसारूप्यमप्युच्यते । लिङ्गजन्या वृत्तिरनुमानं प्रमाणम् । शब्दजन्या वृत्तिश्च शब्दप्रमाणमिति। फलं तु सर्वत्र पौरुषेयो बोध एव पुरुषार्थमेव करणानां प्रवृत्तेरिति । विपर्ययवृत्तिश्च मिथ्याज्ञानं दोषजन्यम् । विकल्पवृत्तिस्तु राहोः शिरः पुरुषस्य चैतन्यमित्यादिरूपा । तस्याश्च विशेषदर्शनानिवर्त्यतामात्रेण विपर्ययाद्भेदः । निद्रावृत्तिश्च सुखमहमस्वाप्समित्यादिस्मृतिहेतुरनुभवः सुषुप्तिकालीनः सुखादिविषयः । स्मृतिश्च संस्कारमात्रजन्या वृत्तिरिति वृत्तयो व्याख्याताः ॥

निरोधो व्याख्यायते । निरोधो न नाशोऽभावसामान्यं वा अभावानङ्गीकारात् वक्ष्यमाणसंस्कारजनकत्वानुपपत्तेश्च । किं तु वृत्तितन्निरोधौ चित्तस्य

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१ तैजसद्रव्यद्रावणपात्रम् । २ गुणत्वमिति शोधितं १ पु. । ३ पुरुषेणेति शोधितं १ पु. ।

स्वविषये प्रवृत्तिनिवृत्ती भावरूपे एव गतिप्रत्यागतिवत् पुरुषप्रयत्नजन्ये । प्रवृत्तिनिवृत्त्योः अन्योन्याभावत्वे विनिगमकाभावात्[1] । प्रवृत्तिनिवृत्त्यौदासीन्यरूपत्रैविध्यानुपपत्तेश्चेति । अतश्च भावत्वाविशेषाद् वृत्त्येवे[2] निरोधेनापि संस्कारो जन्यते । संस्कारवृद्धिं विनाऽनुदिनं योगस्य कालवृद्धौ नियामकान्तरासम्भवादिति दिक् ॥

योगसामान्यं लक्षितं तद्विशेष उच्यते । स योगो द्विविधः । सम्प्रज्ञातोऽसम्प्रज्ञातश्च । तत्र सम्यक् प्रज्ञायते साक्षात्क्रियते ध्येयमस्मिन्निरोध इति सम्प्रज्ञातो ध्येयातिरिक्तवृत्तिनिरोधविशेषः । तथा च ध्येयसाक्षात्काराख्यफलोपहितनिरोधत्वं सम्प्रज्ञातत्वम् । एकाग्रताविशेषरूपधारणादित्रयकालीनानां निरोधानां प्रलयादिकालीननिरोधानां च व्यावर्त्तनायोपहितान्तम् । धारणादित्रयकालीनस्तु निरोधो न साक्षात्कारहेतुः विषयान्तरवासनाया बलवत्तरतया प्रतिबन्धात् योगजधर्मनाश्याऽधर्मेण प्रतिबन्धाच्चेति । सम्प्रज्ञातरूपो ध्येयातिरिक्तवृत्तिनिरोधश्च विषयान्तरसञ्चाराख्यप्रतिबन्धनिवृत्तिरूपतया विषयान्तरवासनाभिभवद्वारा च तथा धर्मविशेषद्वारा च ध्येयसाक्षात्कारे हेतुर्भवति । चित्तं

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१ विनिगमना—पा. २ पु. । २ वृत्त्या इव इतिच्छेदः ।

हि स्वत एव सर्वार्थग्रहणक्षमं विभु च भवति । तम-सावरणादेव तु न सदा सर्वं गृह्णाति । अतस्तमोवर्ध-कानां विषयान्तरसञ्चारवासनापापादीनां निरो-धाख्ययोगतः क्षये स्वयमेव ध्येयं वस्तु साक्षात् क्रियते चित्तेनेति योगशास्त्रसिद्धान्तः । सम्प्रज्ञातस्य चातुर्विध्यमग्रे वक्ष्यते ॥

असम्प्रज्ञातो लक्ष्यते । न किञ्चित् सम्प्रज्ञायतेऽ-स्मिन्निति व्युत्पत्त्या असम्प्रज्ञातयोगः सर्ववृत्तिनि-रोधः । तदा संस्कारमात्रशेषं चित्तं तिष्ठति । अन्यथा व्युत्थानानुपपत्तेः । तस्य च लक्षणं तत्त्व-ज्ञानसंस्कारदाहकत्वे सति सर्ववृत्तिनिरोधत्वम् । प्रलयादिकालीननिरोधव्यावर्तनाय सत्यन्तम् ॥

इदानीमभ्यर्हितत्वादादौ योगफलमुच्यते[2] । तत्र तावत् योगद्वयसाधारणं दृष्टं फलं संप्रज्ञातस्य वृत्ति[3]निरोधेन वृत्त्युत्थदुःखभोगनिवृत्तिः[4] । अदृष्टं च फलं संप्रज्ञातस्य पूर्वोक्तद्वारैर्ध्येयसाक्षात्कारः । क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थ-तदञ्जनता समापत्तिरिति सूत्रात् ततश्चाविद्यादि-क्लेशनिवृत्त्या मोक्षः । तथा सत्यां कामनायां भूतेन्द्रि-यप्रकृतिजयोत्थः स्वेच्छातो गतिश्च[5] भवति । अस-

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१ च–पा. २ पु. । २ योगयोः–पा. २ पु. । ३ प्रवृत्ति–पा. १ पु. । ४ दुःखनिवृत्तिः–पा. २ पु. । ५ स्वेच्छाभोगश्च–पा. २ पु.

स्प्रज्ञातस्य त्वदृष्टं फलं तत्त्वज्ञानसाधारणानामखिल-संस्काराणां प्रारब्धकर्मणां च दाहाच्छीघ्रं स्वेच्छया मोक्षः[1]। तथाहि। तत्त्वज्ञानेन तावत् स्वसंस्कारः प्रारब्धकर्म च नातिक्रमितुं शक्यते अविरोधात्। तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ सम्पत्स्ये इति श्रुत्या ज्ञानिनो मोक्षे प्रारब्धनिमित्तककिञ्चिद्विलम्बसिद्धेश्च। ज्ञानेन प्रारब्धनाशे जीवन्मुक्तिश्रुतिस्मृतिविरोधाच्च. प्रारब्धकर्मणां ज्ञाननाश्यत्वस्य वेदान्तसूत्रेण प्रतिषिद्धत्वाच्च। योगस्य तु प्रारब्धकर्मनाशकत्वे[2] बाधकाभावेन

> विनिष्पन्नसमाधिस्तु मुक्तिं तत्रैव जन्मनि।
> प्राप्नोति योगी योगाग्निदग्धकर्मचयोऽचिरात्॥

इति विलम्बाभावश्रवणेन च प्रारब्धकर्मनाशकत्वमस्ति। अतः प्रारब्धकर्मणोप्यतिक्रमेण शीघ्रमोक्षार्थिनो ज्ञानोत्पत्त्यनन्तरमप्यसम्प्रज्ञातयोगोऽपेक्ष्यत इति। अधिकं तु वार्त्तिकेऽस्माभिः प्रपञ्चितम्। एतेनासम्प्रज्ञाताभावेऽपि प्रारब्धभोगानन्तरं ज्ञानिनां[3] मोक्षो भवत्येवेति सिद्धान्तो न विरुध्यते। तत्र च प्रमाणं तत्र[4] तावदेव चिरं यावन्न विमोक्ष्ये इत्यादिश्रुतिः। अविद्याविनिवृत्तौ बीजाभावात् पुनर्जन्मानुपपत्तिश्च।

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१ स्वेच्छाभोगश्च–इत्यधिकं २ पु.। २ प्रारब्धनाशकत्वे–पा. १ पु.। ३ ज्ञानिनो–पा. १ पु.। ४ तस्य– २ पु.। ५ जीवा–पा. १ पु.।

विमोक्ष्ये प्रारब्धकर्मणः सकाशाद्विमुक्तो भविष्यतीत्यर्थः । स्यादेतत् ।

योगाग्निर्दहति क्षिप्रमशेषं पापजं रजः ।
प्रसभं जायते ज्ञानं साक्षान्निर्वाणसिद्धिदम् ॥

इत्यादि स्मृत्येकवाक्यतया योगस्य कर्मनाशकत्ववाक्यानि सम्प्रज्ञातयोगपराण्येव सन्त्विति । नैवम् । उक्तवाक्येन हि सम्प्रज्ञातयोगस्य ज्ञानप्रतिबन्धकपापमात्रनाशकत्वमवगम्यते न सर्वकर्मनाशकत्वम् । तथा सति ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुतेऽर्जुन इत्यादिशास्त्रोक्तं ज्ञानस्य सर्वकर्मनाशकत्वमपि नोपपद्येत । ज्ञानहेतुना सम्प्रज्ञातयोगेनैव सर्वकर्मनाशात् । यत्तु योगस्य सर्वकर्मनाशकत्वं श्रूयते योगाग्निदग्धकर्मचयोऽचिरादिति तदसम्प्रज्ञातयोगपरमेव । अतो नानयोर्वाक्ययोः सम्प्रज्ञातपरत्वेनैकवाक्यत्वं घटते । तस्मात्सम्प्रज्ञातयोगतज्जन्यज्ञानाभ्यामनाश्यस्य प्रारब्धकर्मणः असम्प्रज्ञातयोगनाश्यत्वमेव योगाग्नीत्यादिवाक्यार्थः । किं च ज्ञानस्य योगस्य च कर्मनाशकत्वं सहकार्युच्छेदेन फलाक्षमीकरणमात्रमिदमेव च दाहः । तथाहि । ज्ञानेनाविद्यादिक्लेशक्षये सति क्लेशाख्यसहकार्यु-

१ पापपञ्जरम्—पा. २ पु. ।

च्छेदादेव कर्मणा विपाक आरब्धुं न शक्यते । सति मूले तद्विपाक इति सूत्रेण कर्मणां स्वमूले क्लेशे सत्येव विपाकारम्भवचनात् व्यासभाष्येण तथा व्याख्यानाच्च । अतो ज्ञानस्य कर्मनाशकत्ववदाहकत्ववचनं न्यायसिद्धानुवादमात्रम् । एवमेवासम्प्रज्ञातयोगेनापि भोगहेतुवासनारूपः कर्मणां सहकार्येवोच्छिद्यते । व्युत्थानसंस्काराणां निरोधसंस्कारैर्बलवत्तरैरुच्छेदस्य सूत्रभाष्याभ्यामुक्तत्वात् स्वानुभवसिद्धत्वाच्च । अतोऽसम्प्रज्ञातयोगपरम्परया अखिलवासनाक्षये सति प्रारब्धफलकमपि कर्म फलसम्पत्तये[1] न समर्थं वासनाया अपि कर्मसहकारित्वस्य सूत्रभाष्ययोरवधृतत्वात् । ततश्चासमाप्तभोगकमेव प्रारब्धं कर्म स्वाश्रयचित्तनाशेन नश्यति । पुरुषप्रयोजनं विना चित्तस्यावस्थानाभावात् पुरुषार्थस्य चित्त[2]स्थितिहेतुत्वात् । तस्मादसम्प्रज्ञातयोगस्य प्रारब्धकर्मदाहकत्वं युक्तितोऽपि सिद्धमिति दिक् ॥

तदेवं योगयोः फलमुक्तम् । इदानीं सम्प्रज्ञातयोगस्य अवान्तरभेदा उच्यन्ते । तत्र सम्प्रज्ञातश्चतुर्विधः । वितर्कानुगतः विचारानुगतः आनन्दानुगतः अस्मितानुगत इति । साक्षात्कारविशेषेषु तान्त्रिकं वितर्कादिपरिभाषाचतुष्टयं तैः सफलैः साक्षात्कारैः

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१ उत्साद्यते—पा. २ पु. । २ चिति—पा. २ पु. ।

अनुगता उपहिताश्चित्तवृत्तिनिरोधा वितर्कानुगतादिसञ्ज्ञका भवन्ति । वितर्कादिकं क्रमिकं भूमिकाचतुष्टयम् उच्चारोहिक्रमिकसोपानपरम्परावद्वितर्काणां[2] क्रमेणैव तदनुगतत्वेन निरोधस्यापि क्रमः कथ्यते । स्वतो निरोधे क्रमाभावात् । वितर्कादिक्रम औत्सर्गिकः ।एकदा चित्तस्य परमसूक्ष्मप्रवेशस्य[3] प्रायशोऽसंभवात् । तथा च स्मर्यते ।

योगारम्भे मूर्तहरिममूर्तमथ चिन्तयेत् ।
स्थूले विनिर्मितं[4] चित्तं ततः सूक्ष्मे शनैर्नयेत् ॥ इति।

तथा स्थूलादिविषयेषु रागादपिउत्तरोत्तरभूमिषु चित्तसमाधानं न सम्भवति । अतः स्थूलादिसाक्षात्कारेण तत्र तत्र दोषदृष्ट्या उत्तरोत्तर भूम्यारोहो राजमार्गः। यस्य तु कदाचिदीश्वरप्रसादादादावेवोत्तर[5]भूम्यारोहो भवति । तेन च पूर्वभूमिकाभ्यासः तात्सिद्धिकामनां विना न कार्यः उत्तरभूमिकारोहस्य फलस्य जातत्वात् । तदुक्तं भाष्यकारैः । ईश्वरप्रसादादार्जितोत्तरभूमिकस्य नाधरभूमिषु[6] विनियोगस्तदर्थस्यान्यत एव सिद्धेरिति । एतच्च भूमिकाचतुष्टयमेकस्मिन्नेवावलम्बने क्रमात् कर्तव्यं अन्यथा पूर्वपूर्वोपासनात्यागदोषापत्तेः । चित्तचा-

१ उच्चारोहे–पा. २ पु. । २ वितर्कादीनां–पा. २ पु. । ३ सूक्ष्मे प्रवेशस्य–पा. २ पु. । ४ विनिर्जितं–पा. २ पु. । ५ प्रसादादेवोत्तर–पा. १ पु. । ६ प्रसादाज्जितोत्तरभूमिषु–पा. २ पु. ।

श्चल्यदोषप्रसङ्गाच्च । तद्यथा । यद्विराट्शरीरं चतुर्भुजादिकं वा शरीरं[1] घटादिकं वा षड्विंशतितत्त्वसङ्घातं समष्टिव्यष्टयात्मकमधिकृत्य प्रथमं भावना प्रवर्तते तदालम्बनमित्युच्यते । तत्रालम्बने प्रथमं स्थूलाकारधारणाध्यानसमाधिभिर्यः स्थूलगताशेषविशेषाणामतीतानागतवर्तमानव्यवहितविप्रकृष्टानां गुणदोषरूपाणामश्रुतामतानां साक्षात्कारः स वितर्क इत्युच्यते । स्थूलशब्देन च भूतानीन्द्रियाणि चात्र गृह्यन्ते । तपोजपादिसाधनैर्ध्रुवादीनां चतुर्भुजादिसाक्षात्कारादयं साक्षात्कारो विलक्षणः । तेषां हि तपोध्यानादिना तुष्टः परमेश्वरः स्वयं शरीरं निर्माय पुरः प्रकटीभूय वागादिव्यवहारं चक्रे । योगिनस्तु योगबलेन वैकुण्ठश्वेतद्वीपादिस्थमेव चतुर्भुजादिशरीरमन्यत्र स्थिताः पश्यन्ति । तत्र च वाग्व्यवहारादिकं न सम्भवति । तथा चतुर्भुजादिशरीरस्य[2] बाह्याभ्यन्तराखिलगुणदोषादिकमतीतादिरूपं पश्यन्तीति विशेषः । इति वितर्को व्याख्यातः ॥

अथ विचारो व्याख्यायते । तत्रैवालम्बने स्थूलाकारसाक्षात्कारानन्तरं स्थूलाकारदृष्टिं त्यक्त्वा क्रमेण प्रकृतिपर्यन्तसूक्ष्माकारधारणादित्रयेण यः पूर्ववदशेषविशेषतस्तत्तत्सूक्ष्माकारः साक्षात्कारः

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१ स्वशरीरम्—पा. २ पु. । २ तथास्य—पा. २ पु. ।

स विचार इत्युच्यते । सूक्ष्मशब्दस्य कारणार्थकतया तत्र[1] तन्मात्राहंकारमहत्तत्त्वप्रकृतयः सूक्ष्मशब्देन गृह्यन्ते । ननु स्थूलालम्बने कथं सूक्ष्मदृष्टिर्यथार्था स्यादिति चेन्न । सर्वेषां शरीरघटादीनां षड्विंशतितत्त्वकार्यतया कार्यकारणाभेदेन षड्विंशतितत्त्वरूपत्वात् । तत्रापि कार्यरूपताया अस्थिरत्वेन कारणरूपताया एव सत्यत्वात् । वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यमिति श्रुतेः । ननु तथापि सूक्ष्माकारस्यादृष्टजातीयस्य कथं भावना स्यादिति चेन्न । श्रुतमतप्रकारैरेव सामान्यतो भावनासम्भवात् अश्रुतामतविशेषस्य च योगजधर्मबलेन ग्रहणादेवं सर्वत्र । इति विचारो व्याख्यातः ।

अथानन्दो व्याख्यायते । तत्रैवालम्बने सूक्ष्माकारसाक्षात्कारानन्तरं तामपि दृष्टिं त्यक्त्वा चतुर्विंशतितत्त्वानुगते सुखरूपपुरुषार्थे धारणादित्रयेण यः पूर्ववदशेषविशेषतः सुखाकारः साक्षात्कारः स आनन्द इत्युच्यते । ज्ञानज्ञेययोरभेदोपचारात् । यद्यपि प्रकृतेस्त्रिगुणात्मकत्वेन सुखवद्दुःखमोहावपि सर्वत्र स्तस्तथापिसुखरागेणैव संसारादात्मदर्शनप्रतिबन्धाच्च तदेव मुख्यतोऽशेषविशेषतो योगेन द्रष्टव्यम् । यथा तत्र दोषदर्शनेन दुःखदृष्ट्या वैराग्यं स्यादित्याशयेना-

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१ अत्र—पा. २ पु. ।

नन्दमात्रे योग उपदिष्ट इति मन्तव्यम् । मोक्षधर्मे तु धर्मधर्म्यभेदेन धर्मान्तरवदानन्दमपि चतुर्विंशतितत्त्वेऽवेव प्रवेश्य सम्प्रज्ञातयोगस्य त्रैविध्यमेव प्रोक्तम् ।

वितर्कश्च विचारश्च विवेकश्चोपजायते ।
मुनेः समादधानस्य प्रथमं योगमादितः ॥

इति प्रथमं योगं सम्प्रज्ञातं समादधानस्य कुर्वतः मुनेरादितः क्रमेण वितर्कादित्रयं जायत इत्यर्थः । तत्र च विवेको वक्ष्यमाणास्मितेति । इत्यानन्दो व्याख्यातः ।

अथास्मिता व्याख्यायते । एवं भूमिकाक्रमेण स्थूलसूक्ष्मानन्दानां स्वरूपाणि दोषबहुलानि साक्षात्कृत्य तेभ्यो विरज्य तत्रैवालम्बने यः कूटस्थविभुचिन्मात्रत्वादिरूपैस्तेभ्यो विवेकत आत्माकारः साक्षात्कारः सोऽस्मितेत्युच्यते । देहादिभिन्नोऽस्मीत्येतावन्मात्रा[1]कारत्वात् । आत्मज्ञानानन्तरं च ज्ञातव्यं नास्तीत्यतोऽस्मिता चरमभूमिका भवति । अस्यैव चात्मसाक्षात्कारस्य परा काष्ठा धर्ममेघसमाधिरित्युच्यते । यस्योदये ज्ञानेऽप्यलंप्रत्ययरूपेण परवैराग्येण असम्प्रज्ञातयोगो जायत इति । अस्याश्चास्मिताया द्वौ विषयौ चतुर्विंशतितत्त्वविवेकत आत्मसामान्यं पञ्चविंशति-

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१ एतन्मात्रा—पा. २ पु. ।

तत्वविवेकतः परमात्मा च तयोरप्यौत्सर्गिको भूमिकाक्रमोऽस्ति ॥

चतुर्विंशतितत्त्वेभ्यः ख्यातो यः पञ्चविंशकः ॥
विवेकात् केवलीभूतः षड्विंशं[1] सोऽनुपश्यति ॥

इति स्मृतेः जीवापेक्षयापि परमात्मनः सूक्ष्मत्वाच्च । जीवस्य हि स्वरूपं[2] प्रत्यक्षमस्ति तत्रैव ज्ञानेऽपरिच्छिन्नकूटस्थत्वादिज्ञानस्यैवात्मसाक्षात्काररूपत्वात् । परमात्मनस्तु तदाप्रत्यक्षमिति[3] । तत्रात्म सामान्यविषयको योगः सत्त्वपुरुषान्यताख्यातिशब्देन स्थले स्थले सूत्रभाष्ययोरुक्तः । परमात्मयोगस्तु ईश्वरप्रणिधानाद्वेति सूत्रेण तद्भाष्येण चोक्तः । तथा मात्स्यकौर्मयोरपि ।

योगी च त्रिविधो ज्ञेयो भौतिकः साङ्ख्य एव च ।
तृतीयोऽन्त्याश्रमी प्रोक्तो योगमुत्तममास्थितः ॥
प्रथमा भावना पूर्वे साङ्ख्ये त्वक्षरभावना ।
तृतीये चान्तिमा[4] प्रोक्ता भावना पारमेश्वरी ॥ इति ।

अत्र भूतशब्दोऽखिलजडोपलक्षकः[5] । अन्त्याश्रमी परमहंसः । प्रथमा भूतभावना । पूर्वे प्रथमयोगिनि । साङ्ख्ये तु मध्यमयोगिन्यक्षरभावना

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१ षड्विंशः–पा. १ पु. । २ स्वरूपज्ञानं–पा. २ पु. । ३ तदप्यप्रत्यक्षमिति–पा. २ पु. । ४ चरमा–पा. २ पु. । ५ लक्षणः–पा. १ पु. ।

कूटस्थचित्सामान्यभावना । तृतीये च परमहंसेऽन्तिमा अन्ते कर्त्तव्या पारमेश्वरी परमात्मगोचरा भावनेत्यर्थः । अतः सर्वेषु सम्प्रज्ञातेषु मध्ये पारमेश्वरयोग एव श्रेष्ठः । तथा कौर्मेऽप्युक्तम् ।

यत्र पश्यसि[1] चात्मानं नित्यानन्दं निरञ्जनम् ।
मामेकं स महायोगो भाषितः पारमेश्वरः ॥

ये चान्ये योगिनां योगाः श्रूयन्ते ग्रन्थविस्तरे ।
सर्वे ते ब्रह्मयोगस्य कलां नार्हन्ति षोडशीम् ॥

यत्र साक्षात्मपश्यन्ति विमुक्ता विश्वमीश्वरम् ।
सर्वेषामेव योगानां स योगः परमो मतः ॥ इति ।

नन्वस्मितायाः कथमचेतनेषु घटाद्यालम्बनेषु सम्भव इति चेन्न । कारणरूपेण जीवेश्वरयोः सर्वत्रानुगमात् । मुक्तात्मनां च विभुत्वेन सर्वत्रानुगमादिति ।

तदेवं सम्प्रज्ञातयोगस्य चत्वारो भेदा निरूपिताः[2] तेषु च वितर्काद्याश्चत्वारः स्थूलादिसाक्षात्काराः समापत्तिशब्देनापि तन्त्रे परिभाषिताः । तत्र च वितर्कानुगतविचारानुगतयोर्यौ वितर्कविचारौ विशेषणे तावपि प्रत्येकं द्विविधौ भवतः । तयोर्वितर्कः सवितर्कनिर्वितर्करूपेण द्विधा । विचारश्च सविचारनिर्विचाररूपेण द्विधा । तद्यथा । भूतेन्द्रि-

१ पश्यति—पा. २ । ३ पु. । २ प्रदर्शिताः—पा. ३ पु. ।

यद्रूपस्थूलसाक्षात्कारो यो वितर्क इत्युक्तः स चेच्छब्दार्थज्ञानानां विकल्पेन मिश्रितो भवति तदा-सवितर्कसमापत्तिरित्युच्यते तेन शून्या च निर्वि-तर्कसमापत्तिरिति ॥

अथ कः शब्दार्थज्ञानविकल्प इति । उच्यते । हरिरिति शब्दो हरिरित्यर्थो हरिरिति ज्ञानम् । इत्येवं त्रयाणां शब्दार्थज्ञानानामेकाकारत्वेनाभे-दभ्रमः पूर्वोक्तविकल्परूपः शब्दार्थज्ञानविकल्पः । तद्युक्तश्च स्थूलसाक्षात्कारः सवितर्को विकल्प[1] इति चोच्यते । तच्छून्यश्च स्थूलसाक्षात्कारो निर्वित-र्को निर्विकल्प इति चोच्यते । निर्विशेषणात्मादि-साक्षात्कारो निर्विकल्प[2] इत्याधुनिकतार्किकमलाप-स्त्वप्रामाणिक एवेति मन्तव्यम् । न च[3] शब्दादिविक-ल्पो विकल्पसामान्योपलक्षकः । युक्तिसाम्यात् । तेन च सवितर्का समापत्तिरपरप्रत्यक्षमुच्यते विकल्प-रूपाविद्यालेशसंपर्कात् । निर्वितर्का तु समापत्तिः परं प्रत्यक्ष[4]मारोपसामान्याभावात् । इति वितर्कस्य द्वैविध्यमुक्तम् ॥

विचारस्य द्वैविध्यमुच्यते । तन्मात्रादिप्रकृ-तिपर्यन्तसूक्ष्मसाक्षात्कारो यो विचार इत्युक्तः ।

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१ वितर्क इति–पा. १ पु. । सविकल्प–पा. ३ पु. । २ निर्वि-कल्पक–पा. २ पु. । ३ अत्र–पा. २ पु. । ४ उच्यते–इत्य-धिकम् २ पु. ।

स चेत् स्वस्वविकाराणां देशकालादीनां च अनुभवेन मिश्रितो भवति तदा सविचारसमापत्तिरुच्यते । तेन शून्या निर्विचारसमापत्तिरिति । तदित्थं सम्प्रज्ञातस्य भेदा उक्ताः । सर्वे च ते[1] सम्प्रज्ञातयोगाः सालम्बनयोगा इति सबीजयोगा इति चोच्यन्ते ध्येयरूपालम्बनयोगात् तदापि वृत्तिबीजसंस्कारोत्पत्तेश्चेति ॥

सम्प्रज्ञातयोगिनः चतुर्भूमिका भवन्ति । तद्यथा प्रथमकल्पिको[2] मधुभूमिकः प्रज्ञाज्योतिरतिक्रान्तभावनीयश्च । तत्र सवितर्कसमापत्तिमान् प्रथमः शब्दार्थज्ञानविकल्पापरित्यागात् । निर्वितर्कसमापत्तिमान् द्वितीयः[3] । स च ऋतम्भरप्रज्ञ इत्युच्यते । तत्प्रज्ञायामसदारोपसम्पर्कासम्भवात् । इयं च भूमिका मधुमत्यप्युच्यते । मधुवत् तृप्तिहेतुना प्रज्ञया योगात् । ततश्च क्रमेण निर्विचारसमापत्तिनिष्ठया प्रकृतिपर्यन्तजयी तृतीयः । अस्यामेव च भूमिकायामानन्दानुगतस्य प्रवेशः । ततश्चास्मितानुगतयोगनिष्पत्तिपर्यन्तश्चतुर्थः । अस्याश्च भूमिकाया धर्ममेघाख्यसमाधिना परिसमाप्तिर्भवति । धर्ममेघसमाधिस्तु[4] तदोच्यते यदा सिद्धिकामनात्यागेन निरन्तरोत्पन्नात् सत्त्व-

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१ सर्वे चैते–पा. २ । ३ पु. । २ प्राथमिको–पा. २ पु. । ३ मात्रो–पा. १ पु. । ४ श्च-पा. २ पु. ।

पुरुषान्यतारख्यातिप्रवाहात् सवासनाविद्यानिवृत्त्या प्रयोजनाभावेन तस्यामपि ख्यातौ दुःखात्मिकायामलंप्रत्ययरूपं परवैराग्यं जायते यदुत्तरमसम्प्रज्ञातयोग उदेतीति सर्वज्ञतादिजनकं प्रकृष्टं धर्मं मेहति वर्षतीति व्युत्पत्त्या धर्ममेघः समाधिरुच्यते । अस्यामवस्थायां जीवन्मुक्त इत्युच्यते । नन्वेवं किं सर्वज्ञतादिकं विना जीवन्मुक्तिपरममोक्षौ न स्तः । न न स्तः । भाष्यवाक्यात् । तद्यथा । सर्वज्ञत्वपर्यन्ताखिलयोगसिद्धिव्याख्यानानन्तरं भाष्यम् ईश्वरस्यानीश्वरस्य वा[१] प्राप्तविवेकजज्ञानस्येतरस्य वा न दग्धक्लेशबीजस्य ज्ञाने पुनरपेक्षा काचिदस्ति सत्त्वशुद्धिद्वारेण त्वेतत्समाधिजमैश्वर्यं ज्ञानं चोपक्रान्तम् । परमार्थतस्तु ज्ञानाददर्शनं निवर्तते । तस्मिन्निवृत्ते न सन्त्युत्तरक्लेशाः । क्लेशाभावात् कर्मविपाकाभावः । चरिताधिकाराश्चैतस्यामवस्थायां गुणा न पुरुषस्य दृश्यत्वेन[२]ोपतिष्ठन्ते तत्पुरुषस्य कैवल्यमिति । अत्र विवेकजज्ञानं विवेकख्यातेः सिद्धिः । सर्वज्ञता पूर्वसूत्रप्रोक्ता । सत्त्वशुद्धिस्तु शुक्लवैराग्यमिति । अतः सर्वज्ञ्यादिपर्यन्तधर्ममेघसमाध्यनुत्पादेऽपि अभिमानरागद्वेषादिरूपभवबीजदाहेनैव मुक्तिद्वयमिति साङ्ख्यसिद्धान्तोऽत्राप्यनुमतः[३] । असम्प-

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१ च—पा. २ पु. । २ ज्ञेयत्वे—पा. १ पु. । ३ अनुमन्तव्यः—पा. २ पु. । उपपादितः—पा. ३ पु. ।

ज्ञातयोगस्तु अखिलवासनाक्षयेण प्रारब्धातिक्रमद्वारा झटिति स्वेच्छया मोक्ष एवोपयुज्यते न तु नियमेनेति प्रागेवोक्तमिति सम्प्रज्ञातः प्रपञ्चितः ॥

इदानीमसम्प्रज्ञातः प्रपञ्च्यते । असम्प्रज्ञातयोगो द्विविधः । उपायप्रत्ययो भवप्रत्ययश्च । शास्त्रोक्तोपायानुष्ठानादिहैव लोके योऽसम्प्रज्ञातो जायते स उपायप्रत्ययः प्रत्ययशब्दस्य कारणवाचित्वात् । उपायाश्च श्रद्धावीर्यस्मृतिसमाधिप्रज्ञारूपा इति सूत्रेणोक्ताः । तत्र श्रद्धा योगे प्रीतिः । वीर्यं चित्तस्य धारणा । स्मृतिर्ध्यानम् । समाधिर्योगस्य चरमाङ्गम् । प्रज्ञा सम्प्रज्ञातयोगजन्यसाक्षात्कारः । एतानि क्रमेण वक्ष्यमाणपरवैराग्यद्वारेण असम्प्रज्ञातस्योपाया भवन्ति । तेषां चोपायानामतिशीघ्रतीव्रतरानुष्ठानादासन्नतरोऽसम्प्रज्ञातपर्यन्तयोगस्तत्फलं मोक्षश्च भवति । उपायानुष्ठानमान्द्येऽपि चेश्वरप्रणिधानादासन्नतरौ तौ भवतः । परमेश्वरप्रणिधानेन तदनुग्रहादिति ॥

अथ क ईश्वरः किं वा तत्प्रणिधानम् उच्यते । अविद्यादिपञ्चक्लेशैर्धर्माधर्मैस्तद्विपाकैः संस्कारसामान्यैश्च कालत्रयेऽप्यपरामृष्टः पुरुषविशेष ईश्वरः । स च अथातो ब्रह्मजिज्ञासेत्यादिवेदान्तसूत्रैरशेषविशेषतो मीमांसितः । अतोऽत्र दिङ्मात्रेणोच्यते ।

तस्य साम्यातिशयशून्यमैश्वर्यं सार्वज्ञ्यं च स च सर्वेषां ब्रह्मविष्णुहरादीनामपि गुरुः पितान्तर्यामिविधया वेदादिद्वारा[1] च ज्ञानचक्षुःप्रदश्च तस्य प्रणवो नाम प्रणवपूर्वकं च तदनुचिन्तनम् साक्षात्कारपर्यवसायि प्रणिधानमिति। अतः परमेश्वरे संयमोऽसम्प्रज्ञातपर्यन्तयोगे मोक्षे च मुख्यकल्पः । आसन्नतरतासम्पादनात् । जीवात्मसंयमस्तु तत्रानुकल्प इति सिद्धम् । किंच ईश्वरप्रणिधानाद्व्याध्यादिरूपा योगस्यान्तराया अपि न भवन्ति । अतोऽपि तदेव मुख्यकल्प इति। तथा चास्य मुख्यकल्पत्वं स्मर्यते।

तस्मान्मुमुक्षोः सुसुखो मार्गः श्रीविष्णुसंश्रयः ।
चित्तेन चिन्तयन्नेव वञ्च्यते ध्रुवमन्यथा ॥ इति ।

तदेवमुपायप्रत्ययो व्याख्यातः ॥

अथ भवप्रत्ययो व्याख्यायते । प्राग्भवीयसाधनानुष्ठानादौत्पत्तिकज्ञानवैराग्याभ्यामिच्छामात्रेण योऽसम्प्रज्ञातो विदेहप्रकृतिलयानां देवताविशेषाणां जायते स भवप्रत्यय उच्यते । जन्ममात्रकारणकत्वात् । यथा हिरण्यगर्भादीनां योगनिद्रादिकम् । तत्र विदेहा नाम स्थूलदेहनिरपेक्षेण लिङ्गदेहेनाखिलव्यवहारक्षमा हिरण्यगर्भादयः । ये तु प्रकृत्युपासनया तच्छबलपरमेश्वरोपासनया वा ब्रह्माण्डं भित्त्वा

१ वरादिद्वारा—पा. ३ पु. ।

महत्तत्त्वपर्यन्तावरणान्यतीत्य प्रकृत्यावरणं गता ईश्वरकोटयस्ते प्रकृतिलया उच्यन्त इति । सम्प्रज्ञातयोगयस्य तु भवप्रत्ययरूपविशेषो न सम्भवति धारणाध्यानसमाधीनां सम्प्रज्ञातयोगस्यान्तरङ्गत्वेन तेषां निष्पत्तौ तस्मिन्नेव जन्मनि सम्प्रज्ञातावश्यम्भावात् । अतः सम्प्रज्ञाते तूपायप्रत्ययभवप्रत्ययविभागः सूत्रभाष्ययोर्न कृत इति । स च द्विविधोऽप्यसम्प्रज्ञातो ध्येयाभावान्निरालम्बनयोग उच्यते । अभ्यस्यमानश्च क्रमेण अखिलसंस्कारदाहकत्वान्निर्बीजयोग उच्यते । असम्प्रज्ञातयोगो हि निरोधरूपोऽपि नवनवसंस्कारातिशयमभ्यासाज्जनयति । येन संस्कारतारतम्येन दिनपक्षमासादिपर्यन्तकालवृद्धिः क्रमेण योगस्य भवति । स संस्कारो यथा यथाऽतिशय्यते[1] तथा तथा तत्त्वज्ञानपर्यन्ताखिलवृत्तिसंस्कारांस्तनू करोति । एवं क्रमेण चरमासम्प्रज्ञातेऽखिलसंस्कारदाहो भवति । ततः प्रारब्धमपि कर्म न स्वविपाकसमाप्तौ समर्थम् । भोगसंस्कारसहकार्यभावात् । तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा चेत्यादिश्रुतिस्मृतिन्यायैर्जन्मादिविपाके पूर्वप्रज्ञाशब्दोक्तस्य प्राग्भवीयभोगसंस्कारस्य विद्याकर्मसहकारित्वसिद्धेः । ततश्चरिताधिकारं चित्तं प्रारब्धकर्मणा निरोधसंस्कारैश्च सह स्वकारणेऽत्यन्तं लीयते । या चेयं चित्तस्य महानिद्रा इयमेव पुरुषस्य

१ अतिशेते पा. ३ पु. ।

कैवल्यमात्यन्तिको दुःखात्मकाखिलदृश्यवियोगः । चित्तद्वारैव पुरुषस्य दृश्यरूपद्वितीयसम्बन्धादिति । तथा च स्मर्यते ।

मनसोऽभ्युदयो नाशो मनोनाशो महोदयः ॥ इति ।

तत्त्वज्ञानमात्रान्मोक्षे तु प्रारब्धसमाप्त्यनन्तरं तत्त्वज्ञानसंस्कारोऽपि चित्तेन सहैव नश्यतीति विशेषः । इदमत्रावधेयम् । ज्ञानं योगश्चोभयमपि व्यापारभेदात् स्वातन्त्र्येण मोक्षकारणमत्र शास्त्रे विवक्षितम् । गीतादिषु चोक्तम् ।

यत् साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥

इत्यादिभिः साङ्ख्यं विवेकसाक्षात्कारः । योगस्तु चित्तवृत्तिनिरोधः । अतः केवलज्ञानेन मोक्षे जनयितव्येऽभिमाननिवर्त्तकात्मसाक्षात्कारपर्यन्त एव सम्प्रज्ञातोऽपेक्ष्यते न तु वृत्त्यन्तरवासनाक्षयाद्यथ पुनः सम्प्रज्ञातपरंपरापि प्रारब्धसमाप्तौ सत्यां ज्ञानवासनावत्[1] इतरवासनानामपि चित्तेन सहैव विनाशादिति दिक् ॥

इति श्रीविज्ञानभिक्षुविरचिते योगसारसंग्रहे[2] योगस्वरूपस्य तत्प्रयोजनस्य च निरूपणं प्रथमोंऽशः ॥

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१ सम्प्रज्ञात वासनावत्—पा. २ पु. । २योगसारे पा. २।३। पु. ।

अथ द्वितीयोऽङ्कः ।

योगस्य स्वरूपं निरूपितम् । इदानीं योगस्य साधनानि वक्ष्यामः ॥

तत्र मन्दमध्यमोत्तमभेदेन त्रिविधा योगाधिकारिणो भवन्ति । आरुरुक्षुयुञ्जानयोगारूढरूपाः । तेषां त्रिविधानि साधनानि सूत्रभाष्याभ्यामुक्तानि ॥ तेषु मन्दमध्यमयोः साधनान्यग्रे वक्ष्यामः सौत्रक्रमात् । उत्तमाधिकारिणस्तु सौत्रक्रमेणैवादावुच्यन्ते । उत्तमाधिकारिणस्त एव ये पूर्वभवानुष्ठितबहिरङ्गसाधनतया तन्नैरपेक्ष्येणैव योगारूढाः । यथा जडभरतादयः । तेषां योगनिष्पत्तावभ्यासवैराग्ये एव मुख्यसाधनम् । न तु वक्ष्यमाणः क्रियायोगो वक्ष्यमाणानि योगबहिरङ्गानि वावश्यकानि । अभ्यासवैराग्याभ्यां तन्निरोध इति सूत्रात् । सोपकरणे अभ्यासवैराग्ये व्याख्याय उद्दिष्टः[1] समाहितचित्तस्य योगः कथं व्युत्थितचित्तोऽपि योगयुक्तः स्यादित्येतदर्थमिदमारभ्यत इत्येव भाष्यकृता क्रियायोगादिरूपसाधनसूत्राणामवतारणाच्च । तथा

आरुरुक्षुयतीनां च कर्मज्ञाने उदाहृते ।
आरूढयोगवृक्षाणां ज्ञानत्यागौ परौ मतौ ॥

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[1] उपदिष्टः—पा. २ । ३ । पु. ।

इति गारुडाच्च जडभरतादीनां तथैवाचाराच्च । त्यागोऽत्र प्रकृतत्वाद्योगान्तरायस्य कर्मणः । तदुक्तं मोक्षधर्मे ।

कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते ।

तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥

इति । अनुगीतायां च ।

अपेतव्रतकर्मा तु केवलं ब्रह्मणि स्थितः ।
ब्रह्मभूतश्चरँल्लोके ब्रह्मचारीति कथ्यते ॥

ब्रह्मैव समिधस्तस्य ब्रह्माग्निर्ब्रह्म विष्टरः ।
आपो ब्रह्म गुरुर्ब्रह्म स ब्रह्मणि समाहितः ॥ इति ।

गारुडे च ।

आसनस्थानविधयो न योगस्य प्रसाधकाः ।
विलम्बजननाः सर्वे विस्तराः परिकीर्त्तिताः ॥

शिशुपालः सिद्धिमाप स्मरणाभ्यासगौरवात् ॥

इति ।

अत्र बाह्यकर्मणामेव योगान्तरायत्वात् त्यागो विवक्षितो न त्वान्तरस्य ॥

एतानेके महायज्ञान् योगशास्त्रविदो जनाः ।
अनीहमानाः सततमिन्द्रियेष्वेव जुह्वति ॥

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१ तु—पा. २ । ३ पु. । २ योगान्तरायतया—पा. १ । २ पु.

इति मन्वादिष्वनीहमानस्यापि योगिनोऽन्तर्योगविधानात् । आवश्यकभिक्षाटनस्नानादावन्तर्योगस्य अविक्षेपकत्वेन फलेच्छाभिमानशून्यत्वेन च योगिनामबन्धकत्वाच्चेति दिक् ॥

योगस्योत्तमाधिकारी च योगारूढो गीतायां लक्षितः ।

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥

इति योगारूढस्य च पारमहंस्येन योगाभ्यासो राजमार्गः । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति तस्मादेवंविच्छान्तोदान्तउपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्येदित्यादिश्रुतिस्मृत्योस्तद्दर्शनादिति ॥

तत्राभ्यासः चित्तस्य स्थितौ यत्नः । स्थितिश्च योगचरमाङ्गसमाधिर्निश्चलैकाग्रताधारारूपः ।

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥

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१ मन्त्रा—पा. पु. ।

इति गीतादिभ्यः तस्यां स्थितौ यत्नः तदर्थः प्रयासो ध्येयाद्बहिर्गच्छतश्चित्तस्य पुनः पुनरानयनम् । तदुक्तं गीतायाम् ।

यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ इति ।

वैराग्यं च अलंबुद्धिः न तु रागाभावमात्रं विषयासान्निध्यादिना रागाभावे विरक्तत्वापत्तेः । तच्च वैराग्यं द्विविधं परमपरं च । तत्रार्जनरक्षणक्षयहिंसाद्यनन्तदोषदर्शननिमित्तकमैहिकामुष्मिकविषयेषु वैतृष्ण्यमपरं वैराग्यम् । तदपि चतुर्विधम् यतमानसंज्ञा व्यतिरेकसंज्ञा एकेन्द्रियसंज्ञा वशीकारसंज्ञा चेति ।, तत्र वैराग्यसाधनस्य दोषदर्शनस्याभ्यासो यतमानसंज्ञानाम्नी वितृष्णा वैराग्यस्य प्रथमभूमिका । ततोऽजितानीन्द्रियाणि[1] तानि च जेतव्यानीति व्यतिरेकावधारणावस्था व्यतिरेकसंज्ञा । ततश्च बाह्येन्द्रियविषयेषु रूपादिषु रागादिक्षये सति एकस्मिन्नेव मनसि मानावमानादिविषयकरागद्वेषादिनिरसनमेकेन्द्रियसंज्ञा । ततश्च विषयस्य मानावमानादेश्च सान्निध्यकालेऽपि सर्वेन्द्रियाणां चित्तस्य चाक्षोभो वशीकारसंज्ञेति । सर्वत्र संज्ञाशब्दोऽभिव्यक्त्यर्थः । तेन स्फुटता लभ्यते । एतेषु चतुर्विधवैराग्येषु[2]

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१ अजितान्येतानीन्द्रियाणि—पा. २।३पु.। २वैराग्यमध्ये—पा. २।३पु.।

वशीकारसंज्ञैव योगारूढस्यानुष्ठेया पूर्वस्य वैराग्यत्रयस्य युञ्जमानावस्थायामेव सिद्धत्वादिति । अपरं वैराग्यमुक्तम् परं वैराग्यमुच्यते । आत्मानात्मविवेकसाक्षात्कारात् अनात्मत्वदृष्ट्या ज्ञानफलस्य वाविद्यानिवृत्तेः सिद्ध्या तत्त्वज्ञानपर्यन्तेषु सर्वदृश्येषु पूर्वोत्पन्नदोषदर्शनेनैव दोषान्तरदर्शननिरपेक्षेणालंबुद्धिः परं वैराग्यम् । एतदनन्तरमेव मोक्षस्यावश्यकतयाऽस्य परत्वमिति । अभ्यासवैराग्ये व्याख्याते । एतयोश्च मध्ये वैराग्येण विषयवृत्तिः कुण्ठीक्रियते ध्येयगोचराभ्यासेन यद्ध्येयाकारवृत्तिप्रवाहो बलवान् दृढः क्रियत इत्युभयाधीनश्चित्तवृत्तिनिरोध इति ॥

इदानीमभ्यासस्यान्तरङ्गं साधनं परिकर्मादिकमुच्यते । परिकर्मशब्देन च स्थितिहेतुश्चित्तसंस्कार उच्यते । परिकर्माङ्गसंस्कार इति परिकर्मप्रसाधनमिति चानुशासनात् । तत्र चित्तप्रसाद एकं परिकर्म प्रसादश्च विषयकालुष्यराहित्यं प्रसादे च हेतवः । सुखितेषु मैत्री । दुःखितेषु करुणा । पुण्यशीलेषु हर्षः । पापशीलेषु उपेक्षा । इत्येवमादयो रागद्वेषनिवर्त्तनोपायाः । तदुक्तं गीतायाम् ।

रागद्वेषवियुक्तैस्तु[2] विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

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१ युञ्जाना–पा. २ पु. । २ विमुक्तैस्तु–पा. २ पु. ।

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ इति ।

प्राणायामश्च चित्तप्रसादस्य द्वितीय उपाय इति । परिकर्मान्तरं[1] च विषयवती प्रवृत्तिः । विषया गन्धादयः तन्मात्ररूपाः । अल्पेनाभ्यासयोगेन तत्साक्षात्कारो विषयवती प्रवृत्तिरुच्यते । तत्र नासाग्रे चित्तधारणया अल्पेनैव कालेन जायते या दिव्यगन्धसंवित् सा गन्धप्रवृत्तिः । एवं जिह्वाग्रे रससंवित् । तालुनि रूपसंवित् । जिह्वाया मध्ये स्पर्शसंवित् । जिह्वामूले शब्दसंवित् । एतत्सर्वं शास्त्रप्रामाण्यादवधारणीयम् । एतासां च । प्रवृत्तीनां विवेकपर्यन्तयोगभूमिषु श्रद्धातिशयद्वारा चित्तस्थैर्यहेतुत्वं स्थैर्यसंस्कारद्वारा त्वैहिकस्य[2] हि शास्त्रीयार्थस्य साक्षात्कारे सति सर्वत्रैव शास्त्रार्थे श्रद्धावृद्ध्या स्थैर्यसंस्कारेण च चित्तस्थैर्यं युक्तमिति । तृतीयं परिकर्म विशोका ज्योतिष्मती । विगतः शोको यस्यामिति विशोका । यतश्च विशोका अतो ज्योतिष्मतीनाम्नी प्रवृत्तिश्चित्तस्थैर्यहेतुर्भवति । ज्योतिष्मती च द्विविधा प्रवृत्तिः । बुद्धिसाक्षात्कारो विविक्तपुरुषसाक्षात्कारश्च । तयोश्च प्रकाशबाहुल्यात्तद्विषयकप्रवृत्त्योर्ज्योतिष्मतीत्वम् । ननु आत्मसाक्षा-

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१ परिकर्मोत्तरं–पा. २ पु. । २ चैकस्य–पा. २ । ३ पु. ।

त्कारानन्तरं चित्तस्थैर्यस्य किं प्रयोजनम् । अविद्या-निवृत्त्या कृतकृत्यत्वादिति चेन्न जातेऽप्यात्मसाक्षात्कारे अखिलसंस्कारदाहकासंप्रज्ञातार्थिनः परवैराग्यार्थं संप्रज्ञातपरम्परायाः अपेक्षितत्वात् जीवात्मसाक्षात्कारोत्तरमपि परमात्मसाक्षात्कारार्थिनः परमात्मयोगापेक्षणाच्चेति ॥

चतुर्थं तु परिकर्म विरक्तचित्ताचिन्तनम् । यदा हि विरक्ते नारदादिचित्ते चित्तं समाधीयते तदा तद्वदेव ध्यातृचित्तमपि विरक्तं स्थिरस्वभावं भवति । यथा कामुकचिन्तया चित्तं कामुकं भवतीति ॥

पञ्चमं परिकर्म स्वप्ननिद्रान्यतरज्ञानचिन्तनम् । यदा हि जाग्रद्ज्ञाने स्वप्नज्ञानदृष्टिः क्रियते स्वरूपावरकत्वसाम्यात् भङ्गुरविषयकत्वसाम्याच्च तदा तत्र विरक्तं सच्चित्तं स्थिरं भवति । एतदर्थमेव श्रुतिस्मृत्योः स्वप्नार्थेन प्रपञ्चो रूप्यते दीर्घस्वप्नमिमं विद्धीत्यादिभिः । तथा यदा जाग्रत्पुरुषेषु सुषुप्तिदृष्टिः क्रियते स्वरूपावरणसाम्यात् निद्रादोषेणान्तरान्तरास्वप्नदर्शनवदन्तरान्तरैव जगदर्शनाच्च तदा तेषां व्यवहारेषु विरक्तं सच्चित्तं स्थिरं भवति ।

तथा च स्मर्यते ।

यथा सुषुप्तः पुरुषो विश्वमात्मनि पश्यति ।
आत्मानमेकदेशस्थं मन्यते स्वप्न उत्थिते ॥

एवं जागरणादीनि जीवस्थानानि चात्मनः ।
मायामात्राणि विज्ञाय तद्द्रष्टारं परं स्मरेत् ॥
इत्यादिकमिति ॥

षष्ठं परिकर्म यथाभिमतध्यानम् । स्वाभिलषित हरिहरमूर्त्यादौ ध्यानम् । चित्तस्य रूपादिरागात्तत्र स्थितस्यान्यत्रापि विवेकपर्यन्ते स्थितियोग्यता भवतीति । एतानि परिकर्माण्युक्तानि । एतेषु चिन्तारूपाणां परिकर्मणामनुष्ठाने इच्छाविकल्प इति । तदेवं योगद्वयसाधारणं साधनमभ्यासवैराग्याख्यमुक्तम् । अभ्यासस्य च साधनं परिकर्मोक्तम् । तत्रायमवान्तरविभागो ग्रहीतृग्रहणग्राह्यरूपषाड्विंशतितत्त्वाभ्यासो वशीकाराख्यमपरं वैराग्यं च सम्प्रज्ञातयोगसाधनम् । तत्र च वैराग्यं साक्षादेव वृत्तिनिरोधकारणम् । अभ्यासस्तु समाधिरूपाङ्गद्वारा । असम्प्रज्ञाते तु परवैराग्यमेव साक्षात्कारणम् वैराग्यरूपस्यैव ज्ञानस्याभ्यासस्तु वैराग्यनिष्पत्तिद्वारा कारणम् परवैराग्यं च निष्पन्नतया विवेकख्यातावपि दुःखात्मिकायामलंबुद्धिरित्युक्तम् । सालम्बनस्त्वभ्यासो विवेकसाक्षात्कारद्वारैव असम्प्रज्ञातकारणं न साक्षादिति दिक् । इत्युत्तमाधिकारिणो योगसाधननिरूपणम् ॥

अथ मध्यमाधिकारिणो युञ्जानस्य[1] वानप्रस्थादेः प्रकृष्टक्रियायोगरूपं योगसाधनं निरूप्यते । तस्य च

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१ युञ्जमानस्य—पा. १ । ३ पु. ।

क्रियायोगो मुख्यतः साधनम् । अभ्यासवैराग्यादिकं तु यथाशक्तितोऽनुष्ठेयम् । प्रकृष्टक्रियायोगश्च तपःस्वाध्यायेश्वरप्रणिधानानि । तत्र तपः शास्त्रोक्तव्रतेन शीतोष्णादिद्वन्द्वसहनम्¹ । स्वाध्यायो मोक्षशास्त्राणामध्ययनं प्रणवादिजपो वा । ईश्वरप्रणिधानं त्वत्र परमगुरौ सर्वकर्मार्पणं तत्फलसन्न्यासो वा भाष्यकारैस्तथा व्याख्यातत्वादिति । अर्पणशब्दार्थश्च स्मृतिषूक्तः । यथा ।

ज्ञानतोऽज्ञानतो वापि यत्किंचित् कुरुते नरः ।
तत् सर्वं भगवानेव कुरुते योगमायया ॥
नाहं कर्ता सर्वमेतद्ब्रह्मैव² कुरुते तथा ।
एतद्ब्रह्मार्पणं प्रोक्तमृषिभिस्तत्त्वदर्शिभिः ॥

इत्यादिना कर्मफलार्पणं च कर्मफलानां परमेश्वरो भोक्तेति चिन्तनम् । ऋतं पिबन्तावित्यादिश्रुतिभिः परमेश्वरस्यापि भोगसिद्धेः । अनश्नन्नन्यो अभिचाकशीतीति श्रुत्या चाभिमानपूर्वकस्य मुख्यभोगस्यैव परमेश्वरे प्रतिषेधात् । यदेव जीवान् कर्मफलानि भोजयन् परमेश्वरः प्रीणाति तदेव परमेश्वरस्य कर्मफलभोगः । यथाऽर्थिभ्यो धनानि प्रयच्छन् दाता तद्धनभोक्ता तद्वत्र तु साक्षादेव कर्मफलं स्वर्गनरका-

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१ यज्ञदानादीनां तु तत्रैवान्तर्भावः–इत्यधिकं २ पु. ।
२ हस्तैव–पा. २ पु. ।

दिकमीश्वरो भुङ्क्ते श्रुतिस्मृतिविरोधात् । यद्यपीश्वरस्य नित्यानन्दभोगो नित्य एव तथापि जीवानां कर्मफलप्रदानेन अभिव्यक्ततया ह्यैश्वर्यानुगतानन्दभोगस्योत्पत्तिरौपचारिकी सिसृक्षोरुत्पत्तिवदिति । क्रियायां च योगशब्दो योगसाधनत्वाद्भक्तिज्ञानयोरिव गौणः । तस्य च क्रियायोगस्य योगवत् क्लेशतनूकरणमपि फलं भवति । समाधिभावनार्थः क्लेशतनूकरणार्थश्चेति सूत्रात् । तत्र च समाधिशब्दोऽङ्गाङ्गिनोरभेदेन योगद्वयवाची । तत्र योगद्वयं प्रागेव व्याख्यातम् । क्लेशतनूकरणं तु सफलं व्याख्यायते । तत्र दुःखाख्यक्लेशनिदानत्वात् क्लेशाः पञ्च । अविद्याऽस्मितारागद्वेषाभिनिवेशा इति । अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या । आत्मानात्मनोर्धर्मतः स्वतश्चात्यन्तमभेदभ्रमोऽस्मिता । अविद्या तु भेदाभेदं सहत इति विशेषः । रागद्वेषौ च प्रसिद्धावेव । अभिनिवेशस्तु मरणादिभयम् । एतेषामुत्तरोत्तरेषु पूर्वं पूर्वं कारणम् । अतोऽविद्या सर्वक्लेशानां मूलत्वात् क्षेत्रमुच्यते । अविद्यासत्त्व एवैते भवन्ति । अविद्यानाशाच्चैतेषां नाश इति । एते च क्लेशा व्याध्यादिवच्चित्तविक्षेपकत्वाद्योगस्यापि विरोधिनः । एतेषां तनुत्वं च विवेकख्यातिप्रतिबन्धाक्षमता । तच्च क्रियायोगस्य दृष्टादृष्टद्वारा फलं भवति । क्रियायोगेन हि चित्तशुद्धिः क्रियते । ततश्चाधर्मा-

ख्यकारणतानवादविद्यादेरपि तनुता भवति । तथाभिमानरागद्वेषादिप्राबल्ये क्रियायोगो न संभवति । संभवे वाङ्गविकल्पो भवति । अतः क्रियायोगः स्वनिष्पत्तये क्लेशतानवमपि संपादयतीति । एवं योगोऽपि क्रियायोगस्य दृष्टादृष्टोभयद्वारा फलं बोध्यम् । सत्त्वशुद्धिरदृष्टं द्वारम् दृष्टं तु द्वारं चित्तस्य कर्मद्वारा नियमनादिकमिति ॥

इदानीं क्लेशतानवस्य मोक्षपर्यन्तं फलं सूत्रगणोक्तं संकलय्य कथ्यते । क्रियायोगेन क्लेशतानवे सति अन्तरान्तरा क्लेशैरप्रतिबद्धो विवेकख्यातिप्रवाहः साक्षात्कारपर्यवसायी भवति । ततश्चाविद्यादिक्लेशाः प्रसङ्ख्यानाख्येन विवेकसाक्षात्कारेण अग्निना दग्धबीजकल्पाः प्ररोहसमर्था न भवन्ति । इयं जीवन्मुक्तावस्था । ततश्च प्रारब्धसमाप्तौ चित्ते प्रलीयमाने ते दग्धबीजकल्पा अप्यनागतावस्थाः सूक्ष्मक्लेशा अत्यन्तं प्रलीयन्ते । तन्निवृत्तौ पुनर्जन्मकारणाभावात् पुरुषः पुनरिदं दुःखं न भुङ्क्ते इति परममुक्तिरिति । ननु अनागतावस्थानामपि क्लेशानां ज्ञाननाश्यत्वमेव युक्तं किमिति कार्याक्षमतारूपदाहः कल्प्यत इति चेत् । उच्यते । कार्याणामनागतावस्थैव कारणस्य शक्तिरुच्यते । तां च विहाय कारणं न तिष्ठति अग्न्यादौ दाहादिशक्तेर्यावद्द्रव्यभावित्वात् । अतः क्लेशकर्मसंस्कारादीनामनागता-

वस्थानां बीजशक्तिदाहकत्वमेव[1] ज्ञानादिभिः क्रियते न त्वतीतावस्थानाम् । तासां तु[2] चित्तनाशादेव भवति । धर्मिनाशस्य धर्मनाशकत्वादिति ॥

अथ कथमविद्यादिक्लेशाद्बन्धः कथं वा तन्निवृत्त्या मोक्ष इति तयोः प्रकारः कथ्यते । अविद्यादिक्लेशेभ्य एव धर्माधर्मौ जायेते ।

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥

इत्यादि स्मृतेः । धर्माधर्माभ्यां च जन्मायुर्भोगरूपा विपाका जायन्ते । तेभ्यश्च सुखदुःखे । ततश्च पुरुषस्य तद्भोगरूपो बन्ध इति । विपाकमध्ये च भोगः शब्दाद्याकारा वृत्तिरिति भेदः । ननु क्लेशानां दुःखाख्यहेयहेतुत्ववत् स्वर्गादिसुखहेतुत्वमपि धर्मादिद्वाराऽस्ति तत्कथं क्लेशा उन्मूलनीया इति । उच्यते । स्वर्गादिसुखमपि दुःखप्रचुरत्वाद्दुःखानुबन्धित्वाच्च दुःखमेव विवेकिना मन्तव्यम् । तथा च साङ्ख्यसूत्राण्यपि यथा दुःखाद्द्वेषः पुरुषस्य न तथा सुखादभिलाषः कुत्रापि कोऽपि सुखीति । तदपि दुःखबहुलमिति दुःखपक्षे निक्षिपन्ते विवेचका इति । सोऽयमविद्यातो बन्धप्रकारः कौर्मेऽप्युक्तः ॥

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१ दाह एव—पा. २ । ३ पु. ।　　　२ न त्वतीतावस्था सा तु—पा. २ । ३ पु. ।

रागद्वेषादयो दोषाः सर्वे भ्रान्तिनिबन्धनाः ।
कार्यो ह्यस्य भवेद्दोषः पुण्यापुण्यमिति श्रुतिः ॥
तद्वशादेव सर्वेषां सर्वदेहसमुद्भवः ॥ इति ।

क्लेशेभ्यो बन्धप्रकार उक्तः । क्लेशनिवृत्तितो मोक्षप्रकार उच्यते । आत्मानात्मविवेकसाक्षात्कारादविद्यानिवृत्त्या तन्मूलकानां क्लेशान्तराणामपि निवृत्तिः । ततश्च कारणाभावाद्धर्माधर्मानुत्पत्तिः अनारब्धफलकानां चोत्पन्नकर्मणां फलानुत्पादः क्लेशाख्यसहकार्युच्छेदात् । आरब्धफलकर्मणां च भोगेनैव नाशः । ततः प्रारब्धसमाप्त्या देहपाते कारणाभावान्न पुनर्जन्म । तदेव च दुःखनिवृत्तिरूपो मोक्ष इति । तदेवं चिकित्साशास्त्रवदेव चतुर्व्यूहप्रतिपादकं साङ्ख्ययोगादिमोक्षशास्त्रम् । यथाहि । रोगो रोगनिदानम् आरोग्यं भैषज्यमिति चत्वारो व्यूहाश्चिकित्साशास्त्रस्य प्रतिपाद्या भवन्ति । एवमत्रापि हेयं हेयहेतुर्हानं हानोपाय इति चत्वारो व्यूहाः प्रतिपाद्याः । तत्र हेयं दुःखम् । हेयहेतुरविद्या । हानं दुःखात्यन्तनिवृत्तिः । हानोपायो विवेकसाक्षात्कार इति । उपकरणानां ग्रहणाय सर्वत्र व्यूहपदमावश्यकम् । ननु पुरुषस्य नित्यनिर्दुःखत्वा[1]त् कथं दुःखहानिः पुरुषार्थ इति चेत् न भोग्यत्वरूपस्वत्वसम्ब-

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१ निर्दुःखत्वात्–पा. २ पु. । नित्यादुःखत्वात्–पा. १ पु. ।

न्धेनैव दुःखहानस्य साङ्ख्यादिमते पुरुषार्थत्वात् । यद्यपि भोगः साक्षात्काररूपतया स्वरूपतो नित्य एव तथापि घटाकाशवद्दुःखभोगस्यानित्यतया तन्निवृत्तिः पुरुषार्थः स्यादेव दुःखभोगस्य दुःखप्रतिबिम्बावच्छिन्नचित्स्वरूपत्वादिति । अत्राविद्याया हेयहेतुतायां द्वारतया द्रष्टृदृश्यसंयोगरूपं जन्म व्याख्याय सूत्रभाष्याभ्यामनेनैव प्रसङ्गेन द्रष्टृदृश्ययोः पुंप्रकृत्योः स्वरूपं प्रपञ्चितम् । मयापि वार्त्तिके साङ्ख्यभाष्ये च प्रपञ्चितम् । साङ्ख्यसाराख्ये साङ्ख्यप्रकरणे त्वस्माभिर्विस्तरतः प्रकृतिपुरुषौ विवेचितावतो विस्तरभयान्नेह प्रकरणे प्रस्तूयेते । इति मध्यमाधिकारिणां योगसाधननिरूपणम् तत्प्रसङ्गेन क्रियायोगस्य क्लेशतानवँद्वारा मोक्षहेतुताया निरूपणं च ॥

अथ मन्दाधिकारिणो योगमारुरुक्षोर्गृहस्थादेर्योगसाधनान्युच्यन्ते । तानि च यथोक्तस्य ज्ञानस्यापि साधनानीत्याशयेन सूत्रभाष्याभ्यां विवेकख्यातिसाधनविधयैव निर्दिष्टानि । तानि च यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधय इति । एतान्यष्टौ योगाङ्गानि भवन्ति । मन्दाधिकारिभिर्धारणादिरूपोऽभ्यासो यमनियमादिरूपः समग्रक्रियायोगश्च यथाक्रममनुष्ठेय इत्याशयेन पिण्डीकृत्य सर्वमेव मन्दाधिकारिभ्य उपदिश्यते । तत्रादौ यमनियमाद्यनुष्ठानं केवलं कर्मयोग उच्यते । उत्तम-

मध्यमयोश्च केवलज्ञानसमुच्चितज्ञानकर्मणी[1] प्रागेवोक्ते। तत्र च ज्ञानकर्मणोः प्रत्येकसमुच्चयानुष्ठाने प्रमाण विष्णुपुराणम्॥ यथा

सनकसनन्दनादयो[2] ब्रह्मभावनया युताः।
कर्मभावनयान्ये च देवाद्याः स्थावराश्चराः॥
हिरण्यगर्भादिषु च कर्मब्रह्मोभयात्मिका॥ इति।

तत्र यमनियमौ सूत्रभाष्याभ्यां प्रदर्शितौ ईश्वरगीतावाक्यैरेवात्र प्रदर्श्यते। यथा।

अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ।
यमाः सङ्क्षेपतः प्रोक्ताश्चित्तशुद्धिप्रदा नृणाम्॥
कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा।
अक्लेशजननं प्रोक्ता त्वहिंसा परमर्षिभिः॥
अहिंसायाः परो धर्मो नास्त्यहिंसापरं सुखम्।
विधिना या भवेद्धिंसा सा त्वहिंसैव कीर्तिता॥
सत्येन सर्वमाप्नोति सत्ये सर्वं प्रतिष्ठितम्।
यथार्थकथनाचारः सत्यं प्रोक्तं द्विजातिभिः॥
परद्रव्यापहरणं चौर्याद्वाथ बलेन वा।
स्तेयं तस्यानाचरणादस्तेयं धर्मसाधनम्॥
कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा।
सर्वत्र मैथुनत्यागं ब्रह्मचर्यं प्रचक्षते॥

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१ ज्ञानज्ञानसमुच्चितकर्मणी—पा. २ पु.। केवलज्ञानं ज्ञानसमुच्चितकर्मणी—पा १ पु.। २ सनन्दनादयो ब्रह्मन्—पा. २ पु.।

द्रव्याणामप्यनादानमापद्यपि यथेच्छया ।
अपरिग्रह इत्युक्तस्तं प्रयत्नेन पालयेत् ॥
तपःस्वाध्यायसन्तोषाः शौचमीश्वरपूजनम् ।
समासान्नियमाः प्रोक्ता योगसिद्धिप्रदायिनः ॥
उपवासपराकादिकृच्छ्रचान्द्रायणादिभिः ।
शरीरशोषणं प्राहुस्तापसास्तप उत्तमम् ॥
वेदान्तशतरुद्रीयप्रणवादिजपं बुधाः ।
सत्त्वशुद्धिकरं पुंसां स्वाध्यायं परिचक्षते ॥
स्वाध्यायस्य त्रयो भेदा वाचिकोपांशुमानसाः ।
उत्तरोत्तरवैशिष्ट्यं प्राहुर्वेदार्थवादिनः ॥
यः शाब्दबोधजननः परेषां शृण्वतां स्फुटम् ।
स्वाध्यायो वाचिकः प्रोक्त उपांशोरथ लक्षणम् ॥
ओष्ठयोः स्पन्दमात्रेण परस्याशब्दबोधकः ।
उपांशुरेष निर्दिष्टः साहस्रो वाचिकाज्जपः ॥
यत्पदाक्षरसङ्गत्या परिस्पन्दविवर्जितम् ।
चिन्तनं सर्वशब्दानां मानसं तं जपं विदुः ॥
यदृच्छालाभतो नित्यमलं पुंसो भवेदिति ।
या धीस्तामृषयः प्राहुः सन्तोषं सुखलक्षणम् ॥
बाह्यमाभ्यन्तरं शौचं द्विधा प्रोक्तं द्विजोत्तमाः ।
मृज्जलाभ्यां स्मृतं बाह्यं मनःशुद्धिरथान्तरम्[1] ॥

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१ शुद्धिस्तथान्तरम्—पा. २ पु. ।

स्तुतिस्मरणपूजाभिर्वाङ्मनःकायकर्मभिः ।
सुनिश्चला शिवे भक्तिरेतदीश्वरपूजनम् ॥ इति ।

अत्र यद्वैधहिंसाया अहिंसात्वमुक्तं तच्छौचाचमनाद्यपरिहार्यहिंसापरं गृहस्थादिकर्तव्यहिंसापरं वा । भाष्यकारैर्यज्ञादिषु हिंसाया अपि त्यागस्तु महाव्रतत्वेन विहितः । भाष्याकारोक्तं चेश्वरप्रणिधानं सर्वकर्मार्पणरूपमीश्वरगीतोक्तपूजनादीनां[1]मुपलक्षणमिति । अनयोर्यमनियमयोर्मध्ये यमानां निवृत्तिमात्रतया देशकालाद्यपरिच्छिन्नत्वसम्भवेन तन्निमित्तिका महाव्रतसंज्ञा सूत्रकारेणोक्ता । नियमानां तु प्रवृत्तिरूपतया देशकालादियन्त्रितत्वेन नास्ति महाव्रतत्वरूपोऽवान्तरविशेषः इति । यमनियमौ व्याख्यातौ ॥

आसनं व्याख्यायते । तत्र यावत्यो जीवजातयस्तासामुपवेशनेषु संस्थानविशेषाः[2] सर्व एव आसनानि भवन्ति । तेषु मुख्यानि त्रीण्यासनानि ईश्वरगीतादिषूक्तानि । यथा ।

आसनं स्वस्तिकं प्रोक्तं पद्ममर्द्धासनं तथा ।
आसनानां तु सर्वेषामेतदासनमुत्तमम् ॥
ऊर्वोरुपरि विप्रेन्द्राः कृत्वा पादतले उभे ।
समासीतात्मनः पद्ममेतदासनमुत्तमम् ॥

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१ पूजादीनां—पा. ३ पु. । २ संस्थानविशेषेषु—पा. २ पु. ।

एकपादमथैकस्मिन् विन्यस्योरुणि सत्तमाः ।
आसीतार्द्धासनमिदं योगसाधनमुत्तमम् ॥
उभे कृत्वा पादतले जानूर्वोरन्तरेण हि ।
समासीतात्मनः प्रोक्तमासनं स्वस्तिकं परम् ॥ इति

आसनस्य प्रपञ्चस्त्वत्र राजयोगप्रकरणत्वान्न क्रियते । आसननाडीशुद्धयादयस्तु हठयोगादिग्रन्थेष्वशेषविशेषतो द्रष्टव्याः । आसनं व्याख्यातम् ॥

प्राणायामो व्याख्यायते । रेचकः पूरकः कुम्भकश्चेति त्रिविधः प्राणायामः । केवलकुम्भकश्चतुर्थः प्राणायामः । तदुक्तं नारदीये ।

रेचकः पूरकश्चैव कुम्भकः शून्यकस्तथा ।
एवं चतुर्विधः प्रोक्तः प्राणायामो मनीषिभिः ॥
जन्तूनां दक्षिणा नाडी पिङ्गला परिकीर्तिता ।
सूर्यदैवतका चैव पितृयोनिरिति स्मृता ॥
देवयोनिरिति ख्याता इडा नाडी तु वामगा[1] ।
तत्राद्यदैवतं चन्द्रः शृणुध्वं गदतो मम ॥
एतयोरुभयोर्मध्ये सुषुम्ना नाडिका स्मृता ।
अतिसूक्ष्मा गुह्यतमा ज्ञेया सा ब्रह्मदैवता ॥
वामेन रेचयेद्वायुं रेचनाद्रेचकः स्मृतः ।
पूरयेद्दक्षिणेनैव पूरणात् पूरकः स्मृतः ॥
स्वदेहे पूरितं[2] वायुं निगृह्य न विमुञ्चति ।

१ वामतः-पा. १ पु. । पूरकं-पा. १ पु. ।

सम्पूर्णकुम्भवत् तिष्ठेत् कुम्भकः स हि विश्रुतः ॥
न गृण्हाति त्यजाति न वायुमन्तर्बहिःस्थितम् ।
ज्ञेयं तच्छून्यकं नाम प्रणायामं यथास्थितम् ॥ इति
याज्ञवल्क्यादौ च ।
पूरकः कुम्भकश्चैव रेचकस्तदनन्तरम् ।
प्राणायामस्त्रिधा ज्ञेयः कनीयो मध्यमोत्तमः ॥
द्वादशमात्रः कनीयान् मध्यमो मात्राचतुर्विंशः ।
उत्तमः षट्त्रिंशन्मात्रो मात्राभेदाः स्मृतास्तज्ज्ञैः ॥

इत्याद्युक्तम् । अत्र प्राणायामस्य पूरकादिक्रमक-थनान्नारदाद्युक्तो रेचकादिक्रमो वैकल्पिक इति । अस्मिंश्चतुर्विधप्राणायामे सूत्रकारेणायं विशेष उक्तः । आदौ यत्साहितं त्रयमभ्यस्यते तच्च देशकालसङ्ख्या-भिरवधृतं भवति तदा दीर्घसूक्ष्मसंज्ञकं भवति । तत्र रेचकस्य देशो नासिकाग्राद्बहिर्द्वादशाङ्गुलादिः स च ईषिका[1] तूलादिक्रियया निश्चेयः । पूरकस्य चामस्तक-मापादतलमाभ्यन्तरो देशः । स च पिपीलिकास्पर्श-तुल्यस्पर्शेन निश्चेयः । कुम्भकस्य च रेचकपूरकयो-र्बाह्याभ्यन्तरदेशौ समुच्चितावेव विषयः उभयत्रैव प्राण-स्य वृत्तिनिरोधात् । स चोक्तलिङ्गद्वयानुपलब्ध्या निश्चेयः[2] । एवं देशेनावधृतो व्याख्यातः । काले-

१ ईषीका—पा. २ पु. । २ कुम्भकस्य च पूरकदेश एव विषयः । त्रयाणां सहानुष्ठाने पूरकानन्तरमेव श्रवणात् । स चोक्तलिङ्गानुपलब्ध्या निश्चेयः—पा. ३ पु. ।

नावधृतो यथा । एतावत्क्षणं रेचकः कर्तव्यः एतावत्क्षणं पूरकः कर्तव्यः एतावत्क्षणं कुम्भकः कर्तव्य इत्येवमङ्गीकृतकालैरवधृत इति । सङ्ख्याभिरवधृतस्तु यथा । मात्राणां द्वादशादिसङ्ख्यात्रयेणावधृत इति । अत्र देशादित्रयाणां प्राणायामपरिच्छेदकत्वे विकल्प एव न तु समुच्चयः केवलमात्राभिरपि प्राणायामपरिच्छेदस्य बहुशः स्मरणादिति । एवमभ्यासक्रमेण यदा देशकालसङ्ख्याभिरपरिच्छेद्यौ रेचकपूरकौ विनैव मासंसंवत्सरादिस्थायी बहुदेशस्थायी[1] कुम्भको भवति स केवलकुम्भकश्चतुर्थः प्राणायामः । तस्मिन् सति आकाशगमनादिसिद्धयो जायन्ते । तदुक्तं वसिष्ठसंहितायाम् ।

रेचकं पूरकं त्यक्त्वा सुखं यद्वायुधारणम् ।
प्राणायामोऽयमित्युक्तः स वै केवलकुम्भकः ॥
सहितं केवलं वापि कुम्भकं नित्यमभ्यसेत् ।
यावत् केवलसिद्धिः स्यात् तावत् सहितमभ्यसेत् ॥
केवले कुम्भके सिद्धे रेचपूरकवर्जिते ।
न तस्य दुर्लभं किञ्चित् त्रिषु लोकेषु विद्यते ॥

इत्यादिभिरिति । प्राणायामे च मात्रा मार्कण्डेयपुराणादिषूक्ता ।

निमेषोन्मेषणे मात्रा तालो लघ्वक्षरं तथा ।

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१ व्यापी—पा. ३ पु. ।

प्राणायामस्य सङ्ख्यार्थं स्मृता द्वादशमात्रिका ॥

इत्यादिभिः मात्राप्रमाणम् द्वादशमात्रिका द्वादश-गुणिता । इदं च द्वादशमात्रिकत्वं त्रिष्वेव सामान्य-वचनात् । वसिष्ठसंहितादौ तु पूरकं षोडशमात्राभिः कुम्भकं चतुःषष्टिमात्राभिः रेचकं तु द्वात्रिंशन्मात्राभि-रित्युक्तम् । अतो मुख्यकल्पानुकल्परूपेणात्र व्यव-स्थेति । अन्यश्च प्राणायामे विशेषो नारदीयादिषूक्तः ।

अगर्भश्च सगर्भश्च द्वितीयस्तु तयोर्वरः ।
जपध्यानं विनाऽगर्भः सगर्भस्तत्समन्वितः ॥
इत्यादिभिः । तत्र जपमन्त्र ईश्वरगीतायामुक्तः ।
सव्याहृतिकां सप्रणवां गायत्रीं शिरसा सह ।
त्रिर्जपेदायतप्राणः प्राणायामः स उच्यते ॥ इति ।
योगियाज्ञवल्क्ये तु ।
मात्राप्रमाणयोगेन प्राणापाननिरोधनात् ।
ॐकारेण तु कर्तव्यः प्राणायामो यथो-दितः ॥ इति ।

केवलप्रणवजपोऽयं परमहंसानाम् । ध्यानं च पूरकादिक्रमेण नाभिहृदयललाटेषु ब्रह्माविष्णुशिवरू-पाणां(?) स्मृतिषूक्तम् । परमहंसानां तु केवलमेव ब्रह्म ध्येयमुक्तम् । प्रणवेन परब्रह्म[2] ध्यायीत नियतो यतिः । इत्यादिस्मृतिभिरितिदिक् । इति प्राणायाम उक्तः ॥

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१ स्मृतिर्द्वादशमात्रिका–पा. १ पु. । २ परं ब्रह्म–पा. २ पु. ।

प्रत्याहार उच्यते । नारदीये ।

विषयेषु प्रसक्तानि इन्द्रियाणि मुनीश्वराः ।
समाहृत्य निगृह्णाति[1] प्रत्याहारस्तु स स्मृतः ॥
अनिर्जित्येन्द्रियग्रामं यस्तु ध्यानपरो भवेत् ।
मूढात्मानं च तं विद्याद् ध्यानं चास्य न सिध्यति ॥

इति ।

इन्द्रियाणां निग्रहश्च वशीकरणं स्वेच्छानुविधा-यीकरणमिति[2] यावत् । प्रत्याहार उक्तः ॥

यमादीनि चैतानि प्रत्याहारान्तानि योगाङ्गानि देहप्राणेन्द्रियाणां निग्रहरूपाणि । इतः परं चित्त-निग्रहरूपं धारणाद्यङ्गत्रयमभ्यर्हितं वक्तव्यम् । तत्र धारणोच्यते । देशबन्धश्चित्तस्य धारणा । यत्र देशे ध्येयं चिन्तनीयं तत्र चित्तस्य स्थिरीकरणमिति यावत् । देशाश्चोक्ता ईश्वरगीतायाम् ।

हृत्पुण्डरीके नाभ्यां वा मूर्ध्नि पर्वतमस्तके ।
एवमादिप्रदेशेषु धारणा चित्तबन्धनम् ॥ इति ।

ननु मूर्त्यादियोगे देशो घटते सत्त्वपुरुषान्यतायोगे शुद्धब्रह्मयोगे वा कथं देशो घटतां ध्येयस्यापरिच्छि-न्नत्वादिति चेत् अग्नेरिन्धनवत् स्वस्वोपाधिवृत्तेरेव तदु-भयदेशत्वादिति । यावत्कालावस्थिता धारणादि-त्रय भवति स काल ईश्वरगीतायामवधृतः ।

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१ निगृह्यानि—पा. १ पु. । २ नुविधया—पा. १ पु. ।

धारणा द्वादशायामा ध्यानं द्वादशधारणाः ।
ध्यानद्वादशकं यावत् समाधिरभिधीयते ॥ इति ।

द्वादश आयामाः प्राणायामा यावत्कालेन भवन्ति तावत्कालपरिमितं चित्तस्य यथोक्तैकाग्र्यं धारणेत्यर्थः । धारणा उक्ता ।

ध्यानमुच्यते । तत्र देशे ध्येयाकारवृत्तिप्रवाहो वृत्त्यन्तराव्यवहितो ध्यानम् । यथा हृत्पुण्डरीकादौ चतुर्भुजादिचिन्तनम् बुद्धिवृत्तौ वा तद्विवेकतश्चैतन्यचिन्तनं कारणोपाधौ चेश्वरचिन्तनमिति । ईश्वरगीतायामप्येतदेवोक्तम् ।

देशावस्थितिमालम्ब्य बुद्धेर्या वृत्तिसन्ततिः ।
वृत्त्यन्तरैरसंस्पृष्टा तद्ध्यानं सूरयो विदुः ॥ इति ।

ध्यानसमाध्योरपि कालनियम उक्त एवेति । ध्यानमुक्तम् ।

समाधिरुच्यते । तदेव ध्यानं यदा ध्येयावेशवशाद्ध्यानध्येयध्यातृभावदृष्टिशून्यं सद्ध्येयमात्राकारं भवति तदा समाधिरुच्यते । कालनियमश्चोक्त एव । ध्यानाच्चास्यान्योऽपि विशेषोऽस्ति । अत्यन्ताभ्यर्हितादिविषयैरिन्द्रियसन्निकर्षे ध्यानस्य भङ्गो भवति न तु समाधेरिति । तथा च स्मर्यते ।

तदैवमात्मन्यवरुद्धचित्तो
न वेद किञ्चिद्बहिरन्तरं वा ।

यथेषुकारो नृपतिं व्रजन्त-
मिषौ गतात्मा न ददर्श पार्श्वे ॥ इति ।

अत्र समाधिलक्षणे वृत्त्यन्तरनिरोधो न विशेषणं निरोधस्याङ्गित्वात् किन्तूपलक्षणमेवेति मन्तव्यम् । एतत्कालीनेनैव वृत्तिनिरोधेन ध्येयसाक्षात्कारो जन्यत इत्यतः समाधिः सम्प्रज्ञातयोगस्य चरमाङ्गं भवति । ननु यदि समाधिकाल एव वृत्त्यन्तर-निरोधरूपः सम्प्रज्ञातयोगो भवति तदा निरोध-स्यैवाङ्गित्वे किं नियामकमिति चेत् उक्तमेव पुनः स्मार्यते । चित्तं स्वत एव सर्वार्थग्रहणसमर्थं विभुत्वात् प्रकाशस्वभावत्वाच्च दर्पणवत् तथापि विषयान्त-रावेशदोषात् अभीष्टार्थो भाव्यमानोऽपि न साक्षा-त्कर्तुं शक्यते अतो विषयान्तरवृत्तिनिरोध एव प्रतिबन्धकाभावरूपतया ध्येयसाक्षात्कारे साक्षा-त्कारणं भवति । समाधिरपि तु तत्राङ्गमेव साक्षात्कारे वृत्त्यन्तरनिरोधद्वारैव हेतुत्वादिति । तदेवं धारणा-दित्रयं व्याख्यातम् । एतच्च त्रयमेकस्मिन्नालम्बने वर्तमानं संयम इत्युच्यते । तस्य च संयमस्य स्थूला-दिक्रमेण विविक्तपरमात्मपर्यन्तं भूमिषु विनियोगः कर्तव्यः । तस्य च भूमिषु विनियोग इति सूत्रात् ।

स्थूले विनिर्जितं चित्तं ततः सूक्ष्मे शनैर्नयत् ॥

इति स्मृतेश्च । अयं तूत्सर्ग एवेति प्रागेवोक्तम् । यतो यदीश्वरप्रसादात् सद्गुरुप्रसादाद्वा आदावेव

सूक्ष्मसूक्ष्मभूमिकायामवस्थितियोग्यता स्वचित्तस्य दृश्यते तदा न स्थूलादिपूर्वपूर्वभूमिकया मुमुक्षुभिः कालक्षेपः कर्तव्यः । उत्तरभूमिकारोहरूपस्य पूर्वभूमिकाप्रयोजनस्यान्यत एव सिद्धेः । तथा च स्मर्यते ।

सारभूतमुपासीत ज्ञानं यत् स्वार्थसाधकम् ।
ज्ञानानां बहुता यैषा योगविघ्नकरी हि सा ॥
इदं ज्ञेयमिदं ज्ञेयमिति यस्तृषितश्चरेत् ।
आ स कल्पसहस्रेषु नैव ज्ञेयमवाप्नुयात् ॥ इति ।

अतोऽत्र प्रकृष्टाधिकारिणां परमात्मालम्बन एव संयमप्रकारोऽस्माभिरुदाह्रियते । सत्त्वपुरुषान्यतालम्बनस्य तु संयमस्य प्रकारांस्तच्छेषतयैव वक्ष्यामः । तत्र परमात्मसंयमे नारदीयहरिभक्तिसुधोदयस्थप्रकारः कथ्यते । यथा

नारद उवाच ।

विलाप्य विस्तरं कृत्स्नं चिदेकरसबोधने ।
राजयोगं प्रवक्ष्यामि तं शृणुध्वं द्विजोत्तमाः ॥
वेदान्तेभ्यः सतां सङ्गात् सद्गुरोश्च स्वतस्तथा ।
ज्ञेयोऽन्तः प्रकृतेरन्य आत्मा सम्यङ्मुमुक्षुभिः ॥
इत्यात्मानं दृढं ज्ञात्वा सङ्गं सर्वं ततस्त्यजेत् ।
अद्वैतसिद्धौ यततामन्यसङ्गो ह्यरिः स्फुटम् ॥
एकान्ते स्वासनो धीरः शुचिर्दक्षः समाहितः ।
यतेतोपनिषद्दृष्टमायाभिन्नात्मदर्शने ॥

पराक्प्रवृत्ताक्षगणं योगी प्रत्यक् प्रवाहयेत् ।
रुध्वा मार्गं तदस्यन्तं मुक्तास्त्रौघमिवार्जुनः ॥
स्थापयित्वा पदेऽक्षाणि स्वे स्वेऽन्तस्तु मनः शनैः ।
निवृत्तसैन्यं राजानं वेश्मेवान्तः प्रवेशयेत् ॥
अन्तःस्थिते[1] च मनसि न चलन्तीन्द्रियाण्यपि ।
अभ्राणि स्तिमितानीव चोदकेऽन्यगतेऽनिले[2] ॥
ततो वपुरहङ्कार[3]बुद्धिभ्योऽन्ये चिदात्मनि ।
तासां प्रवर्तयितरि स्वात्मनि स्थापयेन्मनः ॥
मुधा कर्तृत्वभोक्तृत्वमानिनं तमथामलम् ।
सर्वात्मनि चिदानन्दघने विष्णौ सुयोजयेत् ॥
सलिले करकाश्मेवं[4] दीपोऽग्नाविव तन्मयः ।
जीवो मौढ्यात् पृथग्बुद्धौ युक्तो ब्रह्मणि लीयते ॥
अयं च जीवपरयोर्योगो योगाभिधो द्विजाः ।
सर्वो[5]पनिषदामर्थो मुनिगोप्यः परात्परः ॥
एवं ब्रह्मणि युक्तात्मा सन्निरन्तरचिद्रसः[6] ।
आसीताभ्यन्तरं बाह्यं विलाप्य जगदात्मनि ॥
क्रमाद्विलापयन्नेव कठिनांशोपमं जगत् ।
विस्तरं स्वात्मविद्योगी निर्विशेषं विलापयेत् ॥
एवं सततयुक्तात्मा क्रमाद्विष्णुमयो भवेत् ।
न हि सैन्धवशैलोऽपि क्षणादम्बुमयो भवेत् ॥

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१ अन्तर्नीते च—पा. २ पु. । २ अखिले—पा. १ पु. । ३ ततः पुनरहंकार—पा. २ पु. । ४ करकाण्येव—पा. २ पु. । ५ स चो—पा. २ पु. । ६ सद्रसः—पा. २ पु. ।

व्युत्थितोऽपि जगत् कृत्स्नं विष्णुरेवेति भावयन् ।
निर्ममो निरहङ्कारश्चरेच्छिथिलसंस्मृतिः ॥
एवं सततमभ्यासाल्लीनबुद्धेः परात्मनि ।
कर्माणि बुद्धिपूर्वाणि निवर्तन्ते स्वतो द्विजाः ॥
पूर्वाभ्यासबलात् कार्यो न लौक्यो न च वैदिकः ।
अपुण्यपापः सर्वात्मा जीवन्मुक्तः स उच्यते ॥
तद्देहपाते च पुनः सर्वगो[1] न स जायते ।
एवमद्वैतयोगेन विमुक्तिर्वो मयोदिता ॥ इति ।

एतेषां[2] वाक्यानां कठिनांशो व्याख्यायते । आदौ वेदान्तेभ्य[3] आत्मानात्मसामान्यं सविकारप्रकृतितो विवेकेनावधार्यमिति । एवं साधनैरात्मानं दृढं ज्ञात्वा[4] श्रवणमननाभ्यां निश्चित्य ततः सर्वसङ्गं त्यजेत् । योगेनात्मसाक्षात्काराय परमहंसाश्रमी भवेत् । अद्वैतसिद्धिर्वक्ष्यमाणा द्वितीयसाक्षात्कारः कैवल्यनिष्पत्तिर्वा संन्यस्य यत्कार्यं तदाह । एकान्त इति । उपनिषद्दृष्ट उपनिषत्सु श्रुतः । मायाभिन्नः प्रकृतिविविक्तः । अथवा मायाशब्देनात्र जीवात्मा[5] विवक्षितः । ततोऽपि विवेकेनात्र परमात्मन एव ज्ञेयतया वक्ष्यमाणत्वात् परमात्मावरकत्वेन जीवेऽपि मायाशब्दप्रयोगौचित्याच्च । यत्नप्रकारमाह । परागित्यादिना । पराक् बहिः ।

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१ सर्वतो–पा. १ पु. । २ एषां–पा. १ पु. । ३ वेदान्तादिभ्य–पा. २ पु. । ४ तत्त्वं–पा. १ पु. । ५ अपीत्यधिकः २ पु. ।

प्रत्यक् अन्तरं तन्मार्गं बहिर्मार्गम् । अनेन श्लोकेन प्रत्याहार एवोक्तः । यमादयः प्राणायामान्ताश्च बहिरङ्गत्वेन अनावश्यकत्वादत्र नोक्ताः । अथवा एकान्ते स्वासनो धीर इत्यादिवाक्येनैव संक्षेपाद्य-माद्यङ्गचतुष्कमुक्तम् । प्रत्याहारमुक्त्वा संयमप्र-कारमाह । ततो वपुरित्यादिद्वाभ्याम् । अत्र प्रथम-श्लोकेनान्तर्यामिणः परमात्मनो देशे जीवात्मनि चिरास्थापनरूपा धारणा प्रोक्ता[1] । सुधेत्यादिश्लो-केन च ध्यानसमाधी संक्षेपेणोक्तौ । तस्यार्थः । तं जीवात्मानं मुधा वृथा कर्तृत्वभोक्तृत्वादिषु स्वात-न्त्र्याभिमानममलमुपाधिविविक्तत्वाच्छुद्धं सर्वेषां य-थोक्तानां देहादिजीवान्तानामात्मनि परमात्मनि स्वोपाधिविविक्ते सुयोजयेत् विलापयेत् । प्रलीना-खिलजीवकं परमात्मानं चिन्तयेदिति । ज्ञेयत्वो-पपादनाय प्रलयस्यैव तात्त्विकत्वं दृष्टान्तेनाह । सलिल इति । जीवो लोकैर्मोहादेव परमात्मनः पृथग्बुद्धौ विभक्ततया[2] ज्ञायते । विभागस्य नैमि-त्तिकत्वेन अल्पकालावस्थायित्वादिना च विकार-वद्वाचारम्भणमात्रत्वात् । तत्त्वतस्तु जीवो युक्तो यो-गाख्यसाधनवान् सलिलादौ करका इव[3] ब्रह्मणि

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१ धारणोक्ता–पा. २ पु. । २ विविक्ततया–पा. २ पु. । ३ करकादिरिव–पा. २ पु. ।

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लीयते यतस्तन्मयः तत्कार्य इत्यर्थः । शेषं स्पष्टप्राय-
मिति दिक् ॥

तदेवमष्टौ योगाङ्गान्युक्तानि । तत्राङ्गतायामयं
विशेषः सूत्रकारेणोक्तः । प्रत्याहारपर्यन्तपञ्चाङ्गा-
पेक्षया धारणादित्रयं सम्प्रज्ञातयोगस्य अन्तरङ्गं
भवति पञ्चाङ्गानां प्रायशो देहप्राणेन्द्रियसंस्काररूप-
त्वात् । धारणादित्रयस्य तु योगाश्रयचित्तसंस्कार-
त्वात् । किं च पञ्चाङ्गानामभावे ऽपि[1] प्राग्भवीयैस्तैः
कदाचिद्योगो भवति धारणादित्रयस्य तु सहभावे-
नैव अङ्गतया तेन विना योगो न जायत इति ।
तदेवं धारणादित्रयमन्तरा[2] असम्प्रज्ञातस्य निराल-
म्बनत्वात् । जन्मान्तरीयेण धारणादिनोत्पत्तिकज्ञा-
नवैराग्याणां देवविशेषाणां भवप्रत्ययासम्प्रज्ञातयो-
गस्योक्तत्वाच्चेति दिक् ॥

इति विज्ञानभिक्षुविरचिते योगसारसंग्रहे योगसाधन-
निरूपणं द्वितीयोंऽशः ॥

अथ तृतीयोंऽशः ।

अतः परं संयमसिद्धयो वक्तव्याः । सिद्धिका-
मानां ज्ञानादिप्रतिबन्धकतृष्णोपशमाय तत्तत्संयम-

१ पञ्चाङ्गानामैहिकानामभावेऽपि—पा. २ पु. । २ तदपि धा-
रणादित्रयमसम्प्रज्ञातस्य च बहिरङ्गं भवति—पा. २ पु. ।

निष्पत्त्यवधारणाय च[1] । तथा मुमुक्षूणां हेयत्वप्रतिपादनाय । तथा च सर्वसिद्धान्ते सूत्रम् । तद्वैराग्यादपि दोषबीजक्षये कैवल्यमिति । अत्र विषयभेदेन अनन्तानां संयमानाम् अनन्ताः सिद्धयः । तासु कियत्य एव सूत्रभाष्याभ्यामुक्ताः । अस्माभिस्तु ग्रन्थबाहुल्यभिया ताभ्योऽपि समुद्धृत्य सारतरा एव सिद्धय उच्यन्ते । तत्र संयमविषयसाक्षात्कारा एव संयमसिद्धितयात्र कथ्यन्ते । संयमानां स्वस्वविषयसाक्षात्कारहेतुतायाः सामान्यत एव लब्धत्वात् क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनतासमापत्तिरिति सूत्रेण । तथा भुवनज्ञानं सूर्ये संयमादित्यादिसूत्रेषु अन्यविषयकसंयमसिद्धितया अन्यज्ञानादेः कथनाच्च । किं तु स्वविषयसाक्षात्कारपर्यन्तस्य संयमस्य विषयान्तरज्ञानादिरेव सिद्धितया कथ्यत इति मन्तव्यम् । अन्यविषयकसंयमस्य प्रतिनियतान्यपदार्थज्ञानादिकं योगजधर्मद्वारा भवति यज्ञविशेषात् स्वर्गविशेषवदिति । तत्र यस्मात् संयमादात्मसाक्षात्काररूपा सिद्धिर्भवति तदुभयमेवाभ्यर्हितत्वादादावुच्यते । तत्र सूत्रम् । सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्[2] स्वार्थसंयमात् पुरुषज्ञानमिति । भोगमध्ये बौद्धप्रत्यय-

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१ अवधारणाय च पा १ पु. । २ परा :-पा. १ पु. ।

विवेकेन पौरुषप्रत्यये संयमः कर्त्तव्य इत्याशयेन भोगोऽप्यत्र लक्ष्यते। तथा चायमर्थः। सत्त्वमुपाधिः कार्यकारणसाधारणः। पुरुषस्तद्भाति साक्षी जीवेश्वरसाधारणः। तयोरत्यन्तासंकीर्णयोस्तमःप्रकाशवदत्यन्तविधर्मणोरपि यः परस्परप्रतिबिम्बवशात्[1] प्रत्ययाविशेषः प्रत्यययोर्विवेकाग्रहणमेकत्वभ्रमो वा शब्दाद्याकारवृत्तिरेव ज्ञानमित्येवं तप्तायःपिण्डवदेकतावृत्तिरूपः स भोगो मुख्य इति विशेषः। तथा च भाष्यम्। इष्टानिष्टगुणस्वरूपावधारणमविभागापन्नं भोग इति। तयोः प्रत्यययोर्मध्ये संहत्यकारित्वात् परार्थो यः शब्दाद्याकार उपाधिसत्त्वस्य प्रत्ययस्तस्माद्भेदेन स्वार्थे ज्ञानरूपे पुरुषस्य प्रत्यये संयमात् तदुभयविवेकसाक्षात्कारपर्यन्तात् पुरुषज्ञानं कूटस्थविभुनित्यशुद्धमुक्तत्वादिना आत्मसाक्षात्कारो[2] भवति। अखिलप्रपञ्चात् पुरुषस्य विवेकोऽनुभूयत इति यावत्। अत्र परार्थत्वं स्वार्थत्वं च प्रत्यययोर्विवेकहेतुविधयोपन्यस्ते। तत्र परार्थत्वं परमात्रस्य भोगापवर्गसाधनत्वम्। स्वार्थत्वं स्वभोगापवर्गसाधनत्वम्। अत्र तु भोगो विषयानुभवमात्रमिति। ननु पौरुषेयप्रत्ययः पुरुषस्य स्वरूपमेव अतः कथं तस्मात् साक्षात्कार[3]पर्यन्तस्य संयमस्य पुरुषज्ञानं फलं स्यात्

१ प्रतिबन्धकवशात्—पा. १ पु.। २ कूटस्थशुद्धबुद्धमुक्तत्वादिनास्य साक्षात्कारो—पा. २ पु.। ३ तत्साक्षात्कार—पा. २ पु.।

तस्य प्रागेव सिद्धत्वादिति चेन्न । घटाकाशवच्छ-ब्दादिवृत्त्यवच्छिन्नचिदाकाशभागस्य वृत्तिविवेकेन साक्षात्कारात् परिपूर्णत्वादिरूपैरखिलप्रपञ्चविवे-केन च तत्साक्षात्कारस्य सिद्धिरूपस्य भिन्नत्वादिति दिक् ॥

तमिमं संयमं विहायात्मसाक्षात्कारस्यान्य उपायो नास्ति । अत आत्मजिज्ञासुभिरयमेव संयमः संयमा-न्तराण्यणिमादिसिद्धिहेतूनि विहाय कर्त्तव्य इति साङ्ख्ययोगयो रहस्यं स्वानुभवसिद्धमुपदिष्टम् । एत-स्मिंश्च संयमे क्रियमाणे अन्या अपि सिद्धयः पुरुष-ज्ञानस्य लिङ्गभूता आदौ जायन्ते प्रातिभश्रावण-वेदनादर्शास्वादवार्तसंज्ञकाः । तत्र दृष्टकारणं विनैव अकस्माद्व्यवहितविप्रकृष्टातीतानागतसूक्ष्माद्यर्थस्फुरण-सामर्थ्यं प्रतिभा तज्जन्यं ज्ञानं प्रातिभं मनसः सिद्धिः । तथा व्यवहितश्रवणं[2] श्रावणं श्रोत्रस्य सिद्धिः । तथा व्यवहितादिस्पर्शनवेदनं त्वगिन्द्रि-यस्य सिद्धिः । तथा व्यवहितादिदर्शनमादर्शश्चक्षुषः सिद्धिः । तथा व्यवहितादिरसग्रहणमास्वादो रस-नायाः सिद्धिः । तथा व्यवहितादिगन्धग्रहणं वार्तो[3] घ्राणस्य सिद्धिरिति । एताः षडिन्द्रियस्य षट् सिद्धयः

१ वार्ता--पा. २ पु. । २ व्यवहितादिश्रवणं--पा. २ पु. । ३ वार्ता--पा. २ पु. ।

पुरुषसाक्षात्कारहेतोः प्रत्ययसमाधेरुपसर्गा अन्तरायाः । विषयभोगतः समाधिभ्रंशाद् व्युत्थितचित्तस्य बहिर्मुखस्य दृष्ट्यैव तु सिद्धयः पुरुषार्थसिद्धिरूपा उच्यन्ते । ते समाधावुपसर्गा[1] व्युत्थाने सिद्धय इति सूत्रात् । अत एता आत्मजिज्ञासुभिर्न कामनीयाः कदाचिदकामत उपस्थितावप्युपेक्षणीया इति । इत्यात्मज्ञानरूपसिद्धिहेतोः संयमस्य कथनम् ॥

इतः परं वितर्कविचारानन्दास्मितानुगतसम्प्रज्ञातानां हेतवो ये ग्रहीतृ[2]ग्रहणग्राह्येषु संयमास्तेषां सिद्धयो वक्तव्याः । तत्र ग्राह्यग्रहणग्रहीतृक्रमेणैवोत्सर्गतः संयमोत्पादात्प्रथमं ग्राह्यसंयमस्य सिद्धिरुच्यते । ग्राह्याणि भूतानि तानि च कार्यकारणाभेदेन धर्मधर्म्यभेदेन च पञ्चरूपाणि भवन्ति । रूपाणि च स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंज्ञानि । तत्र शब्दादयो विशेषा आकाशादयश्च भूतानां स्थूलं रूपम् । आकाशत्ववायुत्वादिसामान्यपञ्चकं च भूतानां स्वरूपाख्यं रूपम् । शब्दादितन्मात्रपञ्चकं तु सूक्ष्मं रूपम् । अनुगच्छतीत्यन्वयः सत्त्वादिगुणत्रयात्मिका प्रकृतिरन्वयाख्यं रूपम् । गुणगतः पुरुषार्थो भोगापवर्गरूपाऽर्थवत्त्वं[3]मिति । एतद्रूपपञ्च-

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१ ताः—इत्यधिकम् २ पु. । २ गृहीतृ—पा. २ पु. प्रामादिकः ।
३ रुपोर्थवत्त्व—पा. १ पु. ।

कसङ्घातरूपेषु भूतेषु एतैः पञ्चरूपैः संयमात् साक्षात्कारपर्यन्तात् तैरेव रूपैर्भूतजयरूपा सिद्धिर्भवति। स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजय इति सूत्रात्। जयश्च वशवर्तित्वं स्वेच्छानुसारतः प्रवर्त्तनम्। यद्यप्यहङ्कारबुद्धी अपि भूतकारणत्वेन भूतानुगततया भूतानां रूपं भवतः तथापि यज्ञादिफलवत्संयमसिद्धेर्वाचनिकतया भूतेषु बुद्ध्यहङ्काररूपाभ्यां संयमस्य न तदुभयजयः फलमित्याशयेन तदुभयरूपसंयमो भूतेषु नोक्तः इन्द्रियेषु वक्ष्यते। ततश्च भूतजयादणिमादिप्रादुर्भावः कायसंपत् भूतधर्मानभिघातश्चेत्येतात्सिद्धित्रयं भवति। तत्र अणिमाद्या अष्टौ सिद्धयः स्मृतिषु परिगणिताः॥

अणिमा महिमा मूर्त्तेर्लघिमा प्राप्तिरिन्द्रियैः।
प्राकाम्यं श्रुतदृष्टेषु शक्तिप्रेरणमीशिता॥
गुणेष्वसङ्गो वशिता यत्कामस्तदवस्यति॥ इति॥

तत्र स्वेच्छयाऽणुपरिमितशरीरो भवतीत्यणिमा। एवं महिमा। लघिमा तु गुरुतरशरीरोऽपि तूलादिवल्लघुर्भवति येनाकाशादिषु संचरति। इन्द्रियैः प्राप्तिस्तु भूमिष्ठ एव अङ्गुल्या चन्द्रमसं स्पृशतीत्यादिरूपा। प्राकाम्यं च श्रुतदृष्टेषु स्वर्गादिषु जलादिषु च गत्यप्रतिबन्धः। ईशिता च शक्तीनां भूतभौतिकानां स्वेच्छया प्रेरणम्। वशिता भूतभौतिकानां शक्ति-

प्रतिबन्धसामर्थ्यं स्वस्य च तदवशत्वम्[1]। यत्र कामा-
वसायित्वसंज्ञा त्वष्टमी[2] सिद्धिः । विषस्यापि स्वेच्छ-
यामृतीकरणसामर्थ्यम् अमृतस्यापि विषीकरणसाम-
र्थ्यमित्यादिरूपेति अणिमाद्यष्टसिद्धयो व्याख्याताः[3] ॥

कायसम्पच्च रूपलावण्यबलवज्रसंहननत्वानि भूत-
धर्मानभिघातस्तु पृथिव्यादिधर्मैः काठिन्यादिभिर्यो-
गिशरीरस्य गत्याद्यप्रतिघातः । तद्यथा पृथिवी
काठिन्येन शरीरक्रियां न प्रतिबध्नाति येन पर्वतमपि
भित्त्वा स्थूलशरीरं गच्छति शिलामपि वानुप्रविश्य
तिष्ठति । तथा आपः स्निग्धाः शरीरं न क्लेदयन्ति
अग्निरुष्णो न दहाति । वायुर्गतिशीलो न चालयति ।
आकाशमनावरकमप्यावृणोति[4] । येन सिद्धानामपि
अदृश्यो भवति । इति ग्राह्यसंयमस्य सिद्धय उक्ताः ॥

ग्रहणसंयमस्योच्यन्ते । गृह्यन्ते एभिरिति ग्रहणा-
न्येकादशेन्द्रियाणि । तान्यपि कार्यकारणाभेदेन
धर्मधर्म्यभेदेन च पञ्चरूपाणि भवन्ति । रूपाणि च
ग्रहणरूपास्मितान्वयार्थवत्त्वसंज्ञानि । तत्रेन्द्रियाणां
वृत्तयो ग्रहणम् । इन्द्रियाणि स्वरूपम् । अहङ्कारः
अस्मिता । अत्रैव बुद्धेरप्यन्तर्भावः । अन्वयश्च पूर्वव-

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१ अवश्यत्वम्—पा. २ पु. । २ कामावसायित्वमष्टमी—पा. २ पु. । ३ अष्टसिद्धिर्व्याख्याता—पा. २ पु । ४ अथावृणोति—पा. १ पु. ।

द्गुणत्रयात्मिका प्रकृतिः । अर्थवत्त्वं तु पूर्ववत् । एतद्रूपपञ्चकसङ्घातरूपेष्विन्द्रियेषु एतैः पञ्चरूपैः संयमात् साक्षात्कारपर्यन्तादिन्द्रियजयरूपा सिद्धिर्भवति । ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजय इति सूत्रात् । ततश्च मनोजवित्वं[1] विकरणभावः प्रधानजयित्वं चेत्येतत्सिद्धित्रयं भवति । तत्र कायस्यानुत्तमगतिलाभो मनोजवित्वम्[2] येनोपासकादिभिः स्मृतमात्राः क्षणादेव सिद्धाः पुरो दृश्यन्ते स्थूलदेहनैरपेक्ष्येणैवेन्द्रियाणां यथेच्छं व्यवहितादिसाधारणार्थेषु वृत्तिलाभो विकरणभावः । इन्द्रियाणां सर्वत्र विकीर्णतेति यावत् । सर्वप्रकृतीनां तद्विकाराणां च वशित्वं स्वेच्छया प्रेरणसामर्थ्यं[3] प्रकृतिजय इति । एताश्च पञ्चरूपैरिन्द्रियसंयमस्य तिस्रः सिद्धयो मधुप्रतीका इत्युच्यन्ते । इति ग्रहणसंयमस्य सिद्धय उक्ताः ॥

अथ ग्रहीतृसंयमस्योच्यन्ते । ग्रहीतुः कार्यकारणविलक्षणत्वान्निर्धर्मत्वाच्च रूपभेदो नास्ति ग्रहीतरि पुरुषसामान्ये उपाधिसत्त्वाद्भेदेन संयमात् साक्षात्कारपर्यन्तात् सर्वभावाधिष्ठातृत्वं सर्वज्ञत्वं च भवति । सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञत्वं[4] चेति सूत्रात् । इयं च सिद्धिः सर्वकामा-

१ मनोजयित्वं—पा. २ पु. । २ मनोजयित्वं—पा. २ पु. ।
३ प्रेरणा सामर्थ्यं—पा. २ पु. । ४ ज्ञातृत्वमिति भाष्यसम्मतः पा. १.

वाख्या अखिलशोकरहितत्वाद्विशोकेत्युच्यते । तत्र परमेश्वरवत् स्वेच्छया सर्ववस्तुप्रेरणसामर्थ्यं सर्वभावाधिष्ठातृत्वं प्रकृतिपुरुषादिषु अप्रतिहतेच्छत्वमिति यावत् । सर्वज्ञत्वं[1] तु वक्ष्यमाणं तदेव च सार्वज्ञ्यं विवेकजं ज्ञानं तारकमित्युच्यते सत्त्वपुरुषविवेकसंयमजन्यत्वात् संसारत्तारकत्वाच्च तच्च सार्वज्ञ्यं सूत्रेण लक्षितम् । तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानमिति । तथा विष्णुपुराणेऽपि लक्षितम् ।

अन्धं तम इवाज्ञानं दीपवच्चेन्द्रियोद्भवम् ।
यथा सूर्यस्तथा ज्ञानं यद्विमर्षे[2] विवेकजम् ॥ इति

पूर्वं परार्थप्रत्ययाद्भेदेन स्वार्थप्रत्यये संयमस्य तत्साक्षात्कारपर्यन्तस्य पुरुषसाक्षात्काररूपा सिद्धिरुक्ता। अत्र तु बुद्धिसत्त्वाद्भेदेन पुरुषे संयमस्य पुरुषसाक्षात्कारपर्यन्तस्य सार्वज्ञ्यादिसिद्धिरुच्यत इति भेदः । तदिदं ग्रहीतृसंयमस्य सिद्धिद्वयमुक्त्वा सूत्रकारेण तस्यैव अन्या सर्वसिद्धिमूर्द्धन्या परमा सिद्धिरुक्तास्ति । तद्वैराग्यादपि दोषबीजक्षये कैवल्यमिति । अस्यायमर्थः क्लेशकर्मरूपाणां दोषाणां संसारबीजानां आत्मज्ञानेन निःशेषतः क्षये सति तयोः सिद्ध्योरपि वैराग्यमलंप्रत्ययो जायते । तस्माद्वैराग्यात्कैवल्यरूपा सिद्धिरिति । तदुक्तं मोक्षधर्मे ।

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१ सार्वज्ञ्यं–पा. २ पु. । २ विप्रर्षे–पा. १ पु. ।

वैराग्यं पुनरेतस्य मोक्षस्य परमो विधिः ।
ज्ञानादेव तु वैराग्यं जायते येन मुच्यते ॥ इति ।

यदि च ज्ञानस्यापरिपाकात् सार्वज्ञ्यानादिरागस्तिष्ठति तर्हि संयमस्योक्तसिद्धिद्वयं कैवल्याख्यसिद्ध्यन्तरायो भवतीत्याशयः ॥

तदेवं मुख्यसंयमानां सिद्धय उक्ताः । यथा च सर्वज्ञत्वपर्यन्तसिद्धिज्ञानं विनापि मोक्षो भवति तथा प्रागेवोक्तम् । इदानीं सिद्धिप्रकारः कथ्यते । यदा मनुष्यादिशरीरेणैव देवभावं प्राप्नोति यदा वा अणिमादिसिद्धयः प्रादुर्भवन्ति तदा किं संकल्पयोगजधर्माभ्यामतिरिक्तं कारणमपेक्षते न वेति संशये निर्णयसूत्रम् । जात्यन्तरपरिणामः प्रकृत्यापूरादिति । अस्यायमर्थः । मनुष्यादिशरीरस्य देवादिजात्यन्तररूपः परिणामः सत्त्वादिविशेषरूपाणां देवादिशरीरारम्भयोग्यानामापूरादेव भवति । तत्र चापूरणे अधर्मादिप्रतिबन्धनिवृत्तिद्वारा योगिसंकल्पयोगजधर्मादिकं निमित्तमात्रं न तु प्रकृतिप्रेरकं भवति प्रकृतीनां स्वत एव सर्वपरिणामसामर्थ्यात् । अतो न प्रकृतिस्वातन्त्र्यक्षतिः । तथा च सूत्रम् । निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् इति । अत्र प्रकृत्यापूरेण प्रकृत्यपसारणमुपलक्ष्यते । जात्यन्तरपरिणामेन च अणिमामहिमाद्या अपि सिद्धय उपलक्ष्यन्ते । तेन यथा-

योग्यं प्रकृत्यापूरणापसारणाभ्यां सर्वाः सिद्धय उत्पद्यन्ते। एतेन वामननृसिंहवराहादीनां क्षणेन प्रकृत्यापूरणादेव शरीरवृद्धिः। अगस्त्यादिपीयमानसमुद्रादेश्चाल्पत्वं प्रकृत्यपसरणादुपपन्नमिति। कायव्यूहादिकं तु देहान्तरादिप्रकृतीनां पृथगेवारम्भकसंयोगाद्भवतीति विशेषः। ननु यदा योगी कायव्यूहं करोति तदा किं तत्तद्देहप्रतिनियतानि चित्तानि चित्तप्रकृतितो निर्मिमीते किं वा एकेनैव निर्मातृचित्तेन सर्वाणि शरीराण्यधितिष्ठतीति संशये निर्णयसूत्रम्। निर्माणचित्तान्यस्मितामात्रादिति। अस्यायमर्थः। अस्मितामात्रमहङ्कारस्तस्मात् कारणाद्बहून्येव शरीरप्रतिनियतानि मनांसि योगिसंकल्पाज्जायन्त इति। अन्यथा एकचित्तेन विरुद्धानां भोगसमाध्यादीनां नानादेहेष्वेकदा न संभवः। तथा श्रीरामरूपलीलाविग्रहे श्रीविष्णोः सर्वज्ञस्य निर्मातृचित्तेनाज्ञानस्वीकारश्च नोपपद्यत इति भावः। योगीनां नानाशरीरैर्विरुद्धनानाकार्यं तु स्मर्यते।

प्राप्नोति विषयान् काश्चित् कश्चिदुग्रं तपश्चरेत्।
योगेश्वरः शरीराणि करोति विकरोति च॥ इति।

सर्वेषां तु निर्माणचित्तानामेकमेव निर्मातृचित्तं प्रवृत्तिनिवृत्त्योः प्रयोजकं भवति। प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषामिति सूत्रात्। कादाचित्कं तु एकेनापि चित्तेन नानाशरीराधिष्ठानमत्र

न निराक्रियते योगिनां स्वतन्त्रेच्छत्वादिति[1] । एतेन हिरण्यगर्भादीनां जगत्सृष्ट्यादिरपि प्रकृत्यापूरादिना व्याख्याता । अत्र प्रकृत्यापूरेण जीवान्तराणां स्वस्वोपाधिसंयोगस्याप्युपलक्षणम् । येन योगी जीवान्तरसंयोगेन गजतुरगादिनि निर्मायैश्वर्यं भुङ्क्तइति । यथा च[2] समाधिसिद्धयः प्रागुक्ता एवमेव जन्मादिसिद्धयोऽपि मन्तव्याः । विशेषस्त्वयं समाधिसंस्कृतं चित्तमेवात्मसाक्षात्कारद्वारा साक्षान्मोक्षहेतुर्न जन्मादिसिद्धमिति । तत्र जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धय इति सूत्रेण सिद्धयः पञ्चप्रकारा उक्ताः । तत्र देवानां जन्मसिद्धिरणिमादिरूपा असुरादीनां चौषधासिद्धिर्महाबलत्वादिः[3] सुवर्णादिसिद्धिश्च । मन्त्रसिद्धिस्तु मन्त्रैराकाशगमनादिः । तपःसिद्धिश्च तपसा संकल्पसिद्ध्यादिः । समाधिसिद्धयस्तु व्याख्याता इति । प्रल्हादादीनां भक्त्यादिजन्यसिद्धयश्च तपः सिद्धिमध्ये प्रवेशनीयाः । अक्षयः परमो धर्मो भक्तिलेशेन जायते[4] ॥

इति विज्ञानभिक्षुविरचिते योगसारसंग्रहे योगसिद्धिनिरूपणं तृतीयोंऽशः ॥

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१ स्वतन्त्रेच्छात्वात–पा. १ पु. । २ तथा च–पा. २ पु. । ३ महाबलवत्त्वादिः—पा. २ पु. । ४ इति स्मृत्या बपोन्तरायेऽक्षयापि भक्तिरधिकेत्येव विशेष इति दिक् । इत्यधिकम् २ पु. ।

अथ चतुर्थोऽंशः ।

योगविभूतयः प्रतिपादिताः । इदानीं ज्ञानयोगयोर्मुख्यं फलं कैवल्यं प्रतिपाद्यते ।

तत्र सूत्रम् । पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति । अत्र गुणशब्देन बुद्धिरूपतया परिणताः सत्त्वादय उक्ताः । कैवल्यं एकाकिता । सा चान्योन्यवियोगरूपतया गुणपुरुषयोरुभयोरेव भवति । तत्र विवेकख्यात्या परवैराग्येण पुरुषार्थशून्यानां गुणानां पुरुषोपकरणानामात्यन्तिकः प्रतिप्रसवः प्रलयस्तस्मात् पुरुषादत्यन्तवियोग इति यावत् । न तु नाशः । कृतार्थं प्रति नष्टमप्यनष्टं तदन्यपुरुषसाधारणत्वादिति सूत्रात् । एतदाद्यं कैवल्यं प्रकृतिधर्मः । द्वितीयं च कैवल्यं पुरुषस्य स्वरूपप्रतिष्ठा । सा च चितिशक्तिरेव । प्रतिबिम्बरूपेण उपाधिवियुक्तेत्यर्थः । उभयपक्षेऽपि पुरुषस्य दुःखभोगनिवृत्तिरूपपुरुषार्थे पर्यवसानं भवति । अत एव हेयं दुःखमनागतमिति सूत्रम् । अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थ इति साङ्ख्यसूत्रं चानेन सूत्रेण सहाविरुद्धम् । वेदान्तिनस्तु परमात्मनि जीवात्मलयो मोक्ष इति वदन्ति तैः सहास्माकं न विरोधः । समुद्रे नदीनामिव ब्रह्मणि जीवानामुपाधिलयेनाविभाग-

स्यैव लयशब्दार्थत्वात् तस्य च पररूपेण अप्रतिष्ठत्व एव पर्यवसानात् । वैशेषिकास्तु अशेषविशेषगुणोच्छेदो मोक्ष इत्याहुः । तदप्यस्माकमविरुद्धम् । उपाधेर्विशेषगुणानामेव उपाधिमत्युपचारेण तदुच्छेदस्याप्युपचारात् । नैयायिकास्तु आत्यन्तिकी दुःखनिवृत्तिर्मोक्ष इति इच्छन्ति तत्तु अस्मन्मतमेव भोग्यभोक्तृभावसम्बन्धेन दुःखनिवृत्तिः पुरुषार्थो न समवायेनेत्येवास्माकं विशेषात् । यत्तु नवीना वेदान्तिब्रुवा नित्यानन्दावाप्तिं परममोक्षं कल्पयन्ति तदेव च वयं न मृष्यामहे । ब्रह्ममीमांसादिसकलदर्शनेषु तादृशसूत्राभावात् श्रुतिस्मृतिन्यायविरोधाच्च[1] । तत्र मोक्षे सुखप्रतिषेधिकाः[2] श्रुतयः विद्वान् हर्षशोकौ जहाति अशरीरं वा वसन्तं प्रियाप्रिये न स्पृशत इत्यादयः । स्मृतिश्च ।

यच्च किंचित्सुखं तच्च दुःखं सर्वमिति स्मरन् ।
संसारसागरं घोरं तरिष्यति सुदुस्तरम् ॥
परमात्मनि संलीनो विद्याकर्मबलान्नरः ॥
न सुखेन न दुःखेन कदाचिदपि युज्यते ॥ इत्यादिः ।

न्यायश्च मोक्षस्य जन्यत्वे विनाशित्वप्रसङ्गः नित्यत्वे सिद्धतया न पुरुषार्थत्वम् । अथ नित्यसुखस्योपलब्धिरेव मोक्षो वाच्य इति चेन्न उपलब्धेरपि नित्यानित्यविकल्पग्रस्तत्वात् । न च नित्यसुखगोचरस्याविद्या-

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१ विरुद्धत्वाच्च–पा. २ पु. । २ प्रतिबन्धिकाः—पा. १ पु. ।

दियत्किंचिदावरणस्य भङ्ग एव पुरुषार्थो वाच्यः सुखानुभवस्यैव लोके पुरुषार्थत्वाच्चैतन्यनित्यत्वेनावरणस्याप्यसंभवाच्चेत्यादिरिति । नन्वेवं मोक्षे परमानन्दश्रुतिस्मृतयः कथमुपपद्येरन्निति चेन्न मोक्षशास्त्रपरिभाषयैव तदुपपत्तेः ।

दुःखमेवास्ति न सुखं यस्मात् तदुपलभ्यते ।
दुःखार्तस्य प्रतीकारे सुखसंज्ञा विधीयते ॥
दुःखं कामसुखापेक्षा सुखं दुःखसुखात्ययः ।

इत्यादिस्मृतिभिर्हि दुःखबहुलत्वेन सुखमपि दुःखतया परिभाष्य तादृशदुःखनिवृत्तिरेव सुखत्वेन परिभाषितास्ति उपादेयगुणत्वेनेति । अत एव साङ्ख्यसूत्रम् । दुःखनिवृत्तेर्गौण इति । विमुक्तिप्रशंसा मन्दानामिति च । आनन्दावाप्तिस्तु गौणो मोक्षो ब्रह्मलोके भवतीति दिक् । तदेवं कैवल्यं सङ्क्षेपेणं प्रतिपादितम् ॥

योगशास्त्रस्य सारार्थः सङ्क्षेपेणायमीरितः ।
नातोऽधिको मुमुक्षूणामपेक्ष्यो योगदर्शने ॥
साङ्ख्यसारप्रकरणे विवेको बहुवर्णितः ।
नातः प्रपञ्च्यते सोऽत्र ग्रन्थबाहुल्यभीतितः ॥
ब्रह्मप्रकरणे ब्रह्मादर्शादावीश्वरोऽपि च ।
वर्णितो वर्ण्यते नात्र ग्रन्थसङ्क्षेपकाम्यया ॥

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१ संक्षेपतः–पा. २ पु. ।

समानतन्त्रसिद्धान्तन्यायेनात्रं च दर्शने ।
साङ्ख्यानुसारतो ज्ञेयः सृष्ट्याद्यर्थोविरोधतः ॥
तैर्दूषितं चेश्वरादि प्रसाध्यमिह यद्भवेत् ।
तत्रैश्वरो ब्रह्मशास्त्रे न्यायादौ च प्रसाधितः ॥
तेनाप्यसाधितः स्फोटशब्दो धीवैभवं तथा ।
सङ्क्षेपात् साध्यतेऽस्माभिः साङ्ख्यदोषनिरासतः॥

तत्र शब्दस्तावत्त्रिविधो भवति । वागिन्द्रियविषयः श्रोत्रविषयो बुद्धिमात्रविषयश्च । तेषु कण्ठताल्वादिस्थलावच्छिन्नः शब्दो वागिन्द्रियस्य विषयः तत्कार्यत्वात् । वागिन्द्रियव्यवहितः श्रोत्रस्थश्च शब्दजः शब्दः श्रोत्रस्य विषयः तद्ग्राह्यत्वात् । घट इत्यादि पदानि[2] तु बुद्धिमात्रस्य विषयः वक्ष्यमाणयुक्त्या बुद्धिमात्रग्राह्यत्वात् तानि पदान्येवार्थस्फुटीकरणत्वात् स्फोट इत्युच्यते । तद्धि पदं वागिन्द्रियोच्चार्यप्रत्येकवर्णेभ्योऽतिरिक्तं वर्णानामाशुतरविनाशितया मिलनाभावेनैकं पदमिति व्यवहारगोचरत्वासंभवात् अर्थस्मारकत्वासंभवाच्च । अस्य च स्फोटस्य कारणमेकः प्रयत्नविशेषः प्रयत्नभेदेनोच्चारणे सति एकपदव्यवहाराभावादर्थाप्रत्ययाच्च । तस्य च स्फोटस्य व्यञ्जक आनुपूर्वीविशेषविशिष्टतया अन्त्यवर्णप्रत्ययः । अतश्च तद्बुद्धेरेव स्फोटग्राहकत्वम्

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१ सिद्धतन्त्रातन्त्यायिनात्र—पा २ पु. ।

आनुपूर्व्या बुद्ध्यैव ग्रहणसंभवेन सामानाधिकरण्यप्रत्यासत्त्यैवानुपूर्वीप्रत्ययस्य स्फोटाख्यपदाभिव्यक्तिहेतुत्वे लाघवात् । अत एव स्फोटः श्रोत्रेण ग्रहीतुं न शक्यते । घोत्तरटत्वादिरूपिण्या आनुपूर्व्याः श्रोत्रेण ग्रहणासंभवात् आशुतरविनाशितया वर्णानां मिलनासंभवात् पूर्वपूर्ववर्णसंस्काराणां तत्स्मृतीनां चान्तःकरणनिष्ठानामन्तःकरणसहकारित्वस्यैवौचित्यादिति । स्यादेतत् । स्फोटव्यञ्जकस्य आनुपूर्वीविशिष्टचरमवर्णस्यैव पदत्वमर्थप्रत्यायकत्वरूपमस्तु अलं स्फोटेन तद्धेतोरेव तदस्त्विति न्यायात् । एतदेव साङ्ख्यसूत्रेणोक्तम् । प्रतीत्यप्रतीतिभ्यां न स्फोटात्मकः शब्द इति । एकत्वप्रत्ययोऽप्यानुपूर्वीविशिष्टचरमवर्णस्यैकत्वे नोपपद्यत इति। अत्रोच्यते। एवं सत्यवयव्युच्छेदप्रसङ्गः । असमवायिकारणसंयोगविशेषावच्छिन्नानामवयवानामेव जलाद्याहरणहेतुत्वकल्पनायां लाघवात्तद्धेतोरेव तदस्त्विति न्यायसाम्यात् । एको घट इत्यादिप्रत्ययानामप्येकं वनमित्यादिप्रत्ययवदुपपत्तेः । अथ परमाणूनां तत्संयोगानां चातीन्द्रियतया तद्रूपत्वेऽवयविनः प्रत्यक्षानुपपत्तिरित्यादिकमवयविसाधकमिति चेत् तुल्यं स्फोटेऽपि । आनुपूर्व्याः क्षणाद्यतीन्द्रियघटिततया आनुपूर्वीविशिष्टचरमवर्णात्मकत्वे पदस्य प्रत्यक्षानुपपत्तिरित्यादिकं स्फोटसाधकमिति । अपि च स्फोटशब्दोऽस्माभिः श्रुतिप्रमाणेनैव स्वर्गादिवत्

कल्प्यत इत्यतस्तत्र लौकिकप्रमाणाभावे ऽपि न क्षतिः । तथाहि । प्रणवस्याकारोकारमकाररूपमात्रात्रयं ब्रह्मादिदेवतात्रयात्मकत्वमुक्त्वा प्रणवदेवतात्रयातिरिक्तपरब्रह्मात्मकचतुर्थमात्रां श्रुतय आमनन्ति । सा च चतुर्थी मात्रा वर्णत्रयादतिरिक्तः स्फोट एव संभवति । सैव चार्द्धमात्रेत्युच्यते । राशिवदविभक्तयोर्हि वर्णपदयोर्वर्ण एकमर्द्धं पदं वा तदर्द्धमित्युपपद्यते । यथा चावयवेभ्यो विविच्यावयवी न व्यवहार्यो[1] भवति । एवमेव प्रत्येकवर्णेभ्यो विविच्य पदमुच्चारयितुं न शक्यत इत्यतः स्मर्यते ।

अर्द्धमात्रा स्थिता नित्या यानुच्चार्या विशेषतः । इति।

ननु स्यादेवमर्द्धमात्रोपपत्तिः नादबिन्द्वोस्तु किं स्वरूपम् । उच्यते । प्रणवे उच्चार्यमाणे शङ्खनादवेणुनादादिवद्यः स्वरविशेषो भवति स नादः या च नादस्योपरमावस्था अतिसूक्ष्मा सा शून्यतुल्यतया बिन्दुरुच्यत इति । तस्मादवयवेभ्योऽवयवी वर्णेभ्योऽतिरिक्तं पदं तदेव स्फोट इति सिद्धम् । नन्वेवं वाक्यमपि स्फोटः स्यादिति चेत् बाधकाभावे सतीष्यतामिति दिक् ॥

स्फोटो व्यवस्थापितो मनोवैभवं व्यवस्थाप्यते । धर्माधर्मवासनाश्रयतया प्रतिपुरुषमन्तःकरणं नित्यम् ।

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१ व्यवहारयोग्यो—पा. २ पु. ।

न च प्रकृतिधर्मा एव सत्त्वदृष्टादय इति वाच्यम् अन्यनिष्ठादृष्टादिभिरन्यत्र सुखदुःखाद्युत्पादेऽतिप्रसङ्गात् । तच्च नाणु संभवति योगिनां सर्वावच्छेदेन एकदाखिलसाक्षात्कारसंभवात् । अयोगिनामपि दीर्घशष्कुलीभक्षणादावनेकेन्द्रियवृत्त्यनुभवाच्च । न च योगिनां योगजधर्म एव प्रत्यासत्तिः स्यात् संयोगसंयुक्तसमवायादिलौकिकप्रत्यासत्त्यैवोपपत्तौ सन्निकर्षान्तरकल्पने गौरवात् अन्योन्यं व्यभिचाराच्च साक्षात्कारेऽवान्तरजातिकल्पने गौरवाच्च[1] । अस्मन्मते च सर्वार्थग्रहणसमर्थस्यान्तःकरणस्य तम आख्यावरणभङ्ग एव योगजधर्मादिभिः क्रियते । सुषुप्तौ तमसो वृत्तिप्रतिबन्धकत्वसिद्धेरिति । नाप्यन्तःकरणं मध्यमपरिमाणमात्रं संभवति । प्रलये विनाशेनादृष्टाद्याधारतानुपपत्तेः । अतः परिशेषतोऽन्तःकरणं विभ्वेव सिध्यति । तथा च स्मर्यते ।

चित्ताकाशं चिदाकाशमाकाशं च तृतीयकम् ।
द्वाभ्यां शून्यतमं विद्धि चिदाकाशं वरानने ॥ इति ।

स्यादेतत् । अन्तःकरणस्य विभुत्वे परिच्छिन्नवृत्तिलाभस्यावरणेनोपपत्तावपि लोकान्तरगमनादिकं नोपपद्यते । अत एव साङ्ख्यसूत्रम् । न व्यापकमन्तःकरणत्वादिति[2] तदतिच्युतेरिति च । किं च एवं

१ जातिसांकर्यादतिगौरवाच्च–पा. २ पु. । २ व्यापकं मनः–पा. २ पु. ।

सति लाघवाच्चैतन्यस्यैवावरणकल्पनमुचितं किमर्थं विभ्रन्तःकरणं परिकल्प्यते । तत्र ज्ञानप्रतिबन्धकमावरणं कल्प्यत इति । अत्रोच्यते । गतिश्रुतिस्तावदात्मनीवान्तःकरणेऽपि प्राणेन्द्रियाद्युपाधिनोपपद्यते कार्यकारणरूपेणान्तःकरणद्वैतात् कार्यान्तःकरणस्य स्वतोऽपि गतिरुपपद्यते । कार्यकारणरूपेणान्तःकरणद्वैतं साङ्ख्यैरप्येष्टव्यम् । केवलकार्यत्वेऽन्तःकरणधर्मत्वं धर्मादीनामिति साङ्ख्यसूत्रानुपपत्तेः । केवलनित्यत्वे च महदाद्युत्पत्तिसूत्रानुपपत्तेः । यदुक्तं[1] चैतन्यस्यैव आवरणकल्पनं युक्तमिति । तदयुक्तम् । कूटस्थचैतन्यस्य ज्ञानप्रतिबन्धरूपावरणासंभवात् । न च चैतन्यस्यार्थसम्बन्ध एव प्रतिबिम्बादिरूपे प्रतिबन्धकं कल्पनीयमिति वाच्यम् । एवमप्यात्मदर्शनानुपपत्तेः । करणद्वारं विना स्वस्मिन् प्रतिबिम्बादिरूपेण स्वसम्बन्धासंभवात् । अपि च इच्छाकृत्याद्याधारतयान्तःकरणे सिद्धे स्वप्नादावन्तर्दृश्यमानघटादयोऽपि तस्यैव परिणामाः कल्प्यन्ते कार्यकारणयोः सामानाधिकरण्यौचित्यात् । त एव च घटाद्याकारपरिणामाश्चैतन्ये भासन्ते तद्विभागेनैव बाह्यघटादिकं भासते अतस्तादृशपरिणामप्रतिबन्धकमेवावरणम् । तन्नैव युक्तम् । किं च बाह्यक-

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१ यत्तूक्तं–पा. २ पु. ।

रणस्यावरणदर्शनेनान्तरावरणस्यापि करणानिष्ठत्वं चानुमीयते । आत्मनोऽनावृतत्वं श्रुतिस्मृतिभ्यां चेति । नन्वन्तःकरणस्य विभुत्वे सति कथं कार्यत्वं स्यादिति चेत् न विभ्व्या अपि आकाशप्रकृतेः कार्याकाशरूपपरिच्छिन्नपरिणामवद्गुणान्तरभेदेन अन्तःकरणप्रकृतेरपि परिच्छिन्नान्तः करणरूपपरिणामोपपत्तेः । श्रुतिस्मृतिप्रामाण्याच्चैतादिष्यत इति दिक् ॥

मनोवैभवं व्यवस्थापितं क्षणरूपः कालो व्यवस्थाप्यते । तत्र न्यायवैशेषिकाभ्यां मन्यते आत्मवदखण्डोनित्य एकः कालोऽस्ति । लाघवात्स एव तदुपाध्यवच्छिन्नः सन् क्षणमुहूर्ताहोरात्रमाससंवत्सरादिव्यवहारं कुरुते न पुनः क्षणनामा पृथक्पदार्थोऽस्तीति । साङ्ख्यैस्तु दिक्कालावाकाशादिभ्य इति सूत्रात् महाकालो वा क्षणादिर्वा पृथक्पदार्थो नास्ति किं तु आकाशमेवोपाधिभिर्विशिष्टं क्षणादिमहाकालान्तव्यवहारं कुरुत इति मन्यते । तदेतन्मतद्वयमप्यसमञ्जसम् । स्थिरेण केनाप्युपाधिना महाकालाकाशाभ्यां क्षणव्यवहारस्यासंभवात् । तथाहि । उत्तरदेशसंयोगावच्छिन्ना परमाण्वादिक्रिया अन्यद्वा एतादृशं किंचिन्महाकालाकाशयोः क्षणरूपतायामुपाधिः परैरिष्यते । तत्रोक्तसंयोगाविशिष्टक्रियादिकं चेद्विशेष्यविशेषणतत्सम्बन्धमात्रं तर्हि त्रयाणामपि

परैः स्थिरत्वाभ्युपगमान्न तैः क्षणव्यवहारः सम्भवति । यदि च तत् तेभ्योतिरिक्तमिष्यते तर्हि तस्य विशिष्टसंज्ञामात्रं तदेव चास्माभिः सर्वेभ्यः स्थिरपदार्थेभ्योऽतिरिक्तं क्षणाख्यः काल इष्यते । न तु तन्महाकाल आकाशं वा तेनैव क्षणव्यवहारोपपत्तौ तदवच्छिन्नस्यान्यस्य क्षणव्यवहाराहेतुत्वकल्पनावैयर्थ्यात् । स च विशिष्टादिरस्थिरः क्षणः प्रकृतेरेवातिभङ्गुरायाः[1] परिणामविशेष इत्यतो न प्रकृतिपुरुषातिरिक्तत्वापत्तिः । तस्यैव च क्षणस्यावयवविशेषैः[2] र्मुहूर्ताहोरात्रादिद्विपरार्द्धान्तव्यवहारो भवति न त्वखण्डो महाकालोऽस्ति प्रमाणाभावात् । इदानीमद्येत्यादिव्यवहाराणां क्षणप्रचयेनैवोपपत्तेः । कालनित्यताश्रुतिस्मृतयस्तु प्रवाहनित्यतापरा इति । तस्मादावश्यकत्वात् क्षणात्मक एव कालो नाखण्डो महाकालोऽस्ति नाप्याकाशं कालव्यवहारहेतुरिति सिद्धम् । एवमन्येऽप्यस्मच्छास्त्रसिद्धान्ताः साङ्ख्यादिप्रतिषिद्धाः सुबुद्धिभिरुपपादनीया इति दिक् ॥

इति विज्ञानभिक्षुविरचिते योगसारसंग्रहे कैवल्यादिनिरूपणं चतुर्थोऽशः ॥

[illegible]ायं ग्रन्थः ।

[illegible] पु. । प्रचयविशेषैः—पा. २ पु. १